THE CHURCHMAN.

Vol. X.—No. 20. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 488.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, JULY 25, 1840. BY JAMES A. SPARKS, 124 FULTON-ST. { Terms—$3 00 per annum, in advance.

POETRY.

For the Churchman.

GREENWOOD CEMETERY.

"The dead how sacred! sacred is the dust
Of this heav'n labor'd form, erect, divine!
This heav'n-assum'd, majestic, robe of earth
He deign'd to wear, who hung the vast expanse
With azure bright, and cloth'd the sun in gold."

'Tis a sweet, wild spot!—let the dead lie there,
Far away from the halls of pride:
Place the lovely and young with the clustering hair,
By the lone lake's tranquil side.

Ay, bury them there!—let the lov'd ones sleep
Embalm'd by the dew-tears of night,
Their requiem the winds through the tree-tops that sweep,
On that silent and beautiful height.

Ay, bury them there!—'neath the fresh green earth,
With the blue sky o'erarching their bed,
Away from the heartless haunts of mirth,
And the throng'd city's thoughtless tread.

Let the wearied ones rest, where the sun's latest rays
Round their dwelling shall linger in love,
And the pale moon and stars, on which tearful eyes gaze,
Look down on their couch from above.

Let them lie where no rude loud laugh is heard,
The holy and sainted dead!
Where the quivering grass is but lightly stirr'd,
On the low mound that pillows their head.

Where no ruthless hand shall with sacrilege come
To upturn the covering sod,
Let them peacefully rest in their narrow home,
Till awoke by the voice of their God.

In those wild wooded depths, hid from every eye,
Save that of the all-seeing One,
The grief-stricken heart may commune with the sky,
With the spirits of those who are gone.

And the waters that tranquilly sleep on the shore
Will emblem the river of life,
Of which ransom'd ones drink, when their contest is o'er,
With this world, and its feverish strife.

While looking through tears on the heaven-pointing spire
Of the church at whose altar they're bow'd,
With the lov'd one, then deck'd in sweet bridal attire,
Now voiceless and cold in the shroud.

Faith will whisper their heart of a city afar,
Of bright temples by seraphim trod,
Whose light is the glorious and Morning Star,
Whose builder and maker is God.

Then bury the dead in that awe-circled ground,
Let their ashes in quiet repose,
Till the trump of God's angel their summons shall sound,
And they rise, as their Saviour arose.

J. C.

For the Churchman.

THE WALLKILL, AT WALDEN.

Beneath long lashes of the drooping willow,
Flash thy blue waters—and the cedar shade
Bends from its cliff, above the rushing billow,
As if to guard the solitude it made.
Here can we find a dial in the flower,
What time the opening blossom flush'd or fell,
And mark at vesper, from its rocky tower,
The deadly nightshade swing its purple bell.

There are high rocks above thy waters peeping,
And the vex'd wave sighs heavy to the shore;
Yet many a foam-wreath o'er their rough sides creeping,
Have touch'd with beauty what was dark before.
Let the *mind* gather wisdom—ne'er to falter,
Thus *meet its incident—yet hold its power;*
And graceful yield to ills it cannot alter,
Yet leave its *sparkle* on the darkest hour.

Winding through shade, or glancing by the meadow,
Flinging the spray-bead over rock and tree,
One cannot think that direful storm or shadow,
Beautiful river! ever rose from thee.
Yet many a cloud the morning sky embraces,
Death, as a sunbeam, to its bosom gave,
And still at night they come, with pallid faces,
And flitter, ghost-like, o'er the trembling wave.

Oh! who would ever think this tiny bubble,
Pillow'd on beams would float in glory there!
Or swell the mighty aggregate of trouble,
When gath'ring tempests shudder through the air?
And yet these very drops through ether driven,
As tears may wander from the storm's dark eye;
Or tumble o'er the cloudy cliffs of heaven,
Adown the thunder mountains of the sky.

O, it is strange! *philosophy* that traces
The path of stars—the spray-mist from its wave,
Resting on thought, assigns to worlds their places,
Yet *sinks* the *mind* that lifts it *to a grave.*
Or probing earth—unveils its deep attraction,
The secret balance that its powers control,
And yet, denies the world of human action,
The poise of God—the magnet of the soul.

But darkness o'er the distant wood is creeping;
The valley couch'd in shadow sinks from sight;
The mountain in its robe of mist is sleeping;
And e'en my household hills, are touch'd with night.
Yet ere I leave this shore—perhaps for ever,
Thoughts gathered here I'll yield it ere we part,
A feeling stronger than the rushing river,
And deeper than the veins that feed its heart.

Here has the morning talk'd to me of heaven,
As the wave flush'd beneath its waking kiss;
And the soft fresco of the cloud at even,
Shadow'd a world more beautiful than this;
The rock, the fall, the wooded walk, the river,
The wild flower dangling from the cliff above,
All, lift the soul to thee—Almighty Giver!
And syllable to faith eternal love.

And as the spirit turns in adoration,
Earth's varied page, the volume Mercy gave,
Where thus bright streams italicise creation,
With the rude emphasis of wind and wave,
O guide the *heart*, Creator! lest thy creature,
Read not *thy glory* in the earth and sky,
And from the thrilling eloquence of nature,
Translate *Omnipotence* as *destiny.*

All power is thine—yet mercy power is guiding,
Love infinite as power—still guards its own;
As the dread tempest—'neath a *ray* subsiding,
Sinks to a breeze, and floats the thistle-down.
Existence springs from thee! thy glance all-seeing,
The wide magnificence of heaven surveys;
Yet turned to earth—falls brightly on our being,
As falls the moonbeam o'er the tide it sways.

S. W. C.

DIOCESE OF TENNESSEE.

Address of Bishop Otey to the late Convention.

(*Concluded.*)

Sept. 15. Confirmed two persons in St. Peter's Church, Columbia.

Sept. 22. At Christ Church, Nashville, morning prayer was read by Mr. Wheat—the lessons by Mr. Leacock, after which I preached, and then admitted to the order of the Priesthood the Rev. Abednego Stephens, President of the Jefferson College, Mississippi.

In the afternoon, after prayers and a baptism by the Rev. Mr. Wheat, I again preached.

At night, after prayers and baptism by Mr. Wheat, and sermon by myself, I confirmed five persons.

Oct. 1. Left home to visit the churches in the Western district, and on the evening of the fourth day, Thursday, I arrived at Dr. Stephen's residence, Bolivar. I found this venerable servant of God, and his family, bowed down under the pressure of affliction and bereavement; yet strong in faith and enabled to say, "Thy will be done on earth as it is in Heaven." A few weeks before my coming, a promising son of my aged brother, who had just attained the years and station of manhood, was suddenly seized with violent disease, and in a few days laid in that lowly and cold bed of the grave, to which all the living are hastening. The next day, Oct 5th, I read prayers and preached a sermon in reference to this melancholy and distressing dispensation of providence, and endeavored to improve it to the especial benefit of the young. Mr. Litton from La Grange having joined me to-day, read prayers at night, and I again preached.

Sunday, 6. In the morning I read prayers and baptized two adults at the request of Dr. Stephens. At eleven A. M. read the Litany, ante-communion, &c., preached and confirmed five persons. In the afternoon after prayers, Mr. Litton preached a very impressive discourse—at night we once more came together for worship, when Mr. Litton read prayers, and I preached.

The favorable indications of a reviving interest in behalf of the church at Bolivar, noticed during my visit in the spring, seem thus to have become more marked and decided. Several persons of very estimable character and influence are not ashamed to acknowledge themselves followers of Christ, and to "confess him before men," and we trust that such examples will not be without weight in determining others to "choose that good part which shall never be taken away from them."

Monday, 7. Came with Mr. Litton to La Grange.

Tuesday, 8. After morning prayer, I preached. Rev. Mr. Alston joined us to-day, and after the offering of evening prayer by him, I again preached at night.

Wednesday, 9. The morning prayer being conducted by Mr. A., I baptized, at the request of Mr. Litton, the following named children: *Ann Augusta*, daughter of George G. and Lucy Cossitt—*Dick Waverly* and *Marine Webster*, sons of Erastus T. and Ellen Collins—*James Otey*, son of Arthur B. and Mary Gloster. On the same occasion, I preached and confirmed *eight* persons. At night, prayers were read by Mr. Litton, and a sermon was preached by Mr. Alston.

Thursday, 10. Leaving La Grange this morning with Mr. Litton, I reached Mr. D. Hatch's, near Sommerville, in the afternoon. Here we had the pleasure of meeting the Rev. Mr. Steel, who during the past year officiated at St. Andrew's and at Sommerville. Feeling too unwell myself to attempt preaching, Messrs. Litton and Steel rode to town, and finding a congregation assembled according to notice, after prayers by Mr. S., Mr. Litton preached.

Friday, 11. After prayers by Mr. L., I preached to a small number gathered together in the Baptist M. House: and also read prayers in the afternoon. The prospect of establishing the Church at this place, at one time promising, has been greatly overcast in consequence of the determination of the only families in the neighborhood, known to be favorable to our interests, to remove to a distant country. The Rev. Mr. Steel who officiated monthly at this place, besides preaching to the congregation at St. Andrew's, removed with his family last fall to the Red River country, on the borders of Texas. The Rev. Mr. West, late of Ohio, has succeeded Mr. Steel at St. Andrew's, and may possibly find it convenient to give a portion of his time to Sommerville.

Sunday, 13. Mr. Litton read prayers in the morning at St. Andrew's, after which I preached and administered the sacrament of the Lord's Supper. The congregation was large, and appeared to listen with interest, and we hope with profit.

Tuesday, 15. Having reached Randolph to-day, after prayers by Mr. Litton, I preached in St. Paul's. In the afternoon, I read prayers and baptized *Roger*, infant son of Dr. J. De B. and P. Sherman, Mr. Litton preached.

Wednesday, 16. Mr. Alston read morning prayer at Ravenscroft Chapel, after which I preached and administered the Holy Communion.

Thursday, 17. Feeling too unwell to attempt any further service, I rested part of to-day at Mrs. Alston's. The Rev. Mr. Alston went to Randolph, and in addition to the usual services of prayer and preaching, baptized one adult and two children. In the afternoon, accompanied by Mr. Alston, I rode to Mrs. Newman's on my way to Memphis, the place of my next appointment.

Friday, 18. Mr. Alston baptized *three* colored children this morning at Mrs. Newman's, and in the afternoon we reached Memphis, not a little overcome by the dust and heat.

Saturday, 19. I preached in the morning, and at night, to large congregations, Mr. Alston reading prayers.

Sunday, 20. Prayers by Mr. Alston and sermon by myself; after which I confirmed *seven* persons and administered the sacrament of the Lord's Supper. At night, a full congregation assembled, and I again preached. The condition and prospects of this parish are highly encouraging. The people manifest great respect and attachment for their minister, and a very gratifying interest in his labors.

Having occasion to go into the State of Arkansas, while there I preached at a school house on Sunday, 27th, to a small but attentive congregation, gathered from the neighborhood upon short notice.

After this, business of a private nature called me to Vicksburg, Mississippi, where I met with our old associate and fellow-laborer, the Rev. Dr. Weller, well remembered for a course of ardous and faithful services in this diocese. I spent two Sundays in his parish, and was gratified to find him not only in good health and pleased with his situation, but having the prospect also of great usefulness in his ministry. On Sunday, 3d November, I assisted him in the administration of the Holy Communion, and preached in the afternoon.

Wednesday, 6. Acting under the authority of Bishop Polk, I, at the request of Dr. Weller, held a confirmation in his congregation, when *ten* persons, upon the short notice given, availed themselves of the opportunity to receive that ancient and apostolic rite.

Sunday, 10. After prayers by Dr. Weller, I preached in the morning and at night. In the afternoon of the same day, I was called upon to officiate at the burial of Mr. S. T. Lawrence, late of New York, Dr. W. having been summoned to the performance of a similar duty for a member of his congregation in the country.

Sunday, 24. Having reached Memphis on my return homeward, I preached in the morning, after prayers by Mr. A. The weather being cold and inclement, we had no public service in the afternoon. This day had been appointed for the ordination of the Rev. Mr. Alston to the Priesthood. But the notices having failed to reach the clergymen expected to assist on the occasion, in time, the ordination was necessarily postponed. From this place, I made the best of my way home, which I reached after a distressing ride of six days, in very cold and inclement weather, and in feeble health, on the evening of the 30th November, after an absence of two months.

December 2. I received a dismissory letter in behalf of the Rev. Edw. Reed from the St. Com. of South Carolina. Mr. Reed, at whose return to this diocese I feel greatly rejoiced, took charge of the church at Randolph in November last. His ministry, I am pleased to learn from the members of his congregation, is attended with every indication of usefulness, and gives promise of much success. May the Lord strengthen him in his self-denying labors, and give him many souls for his hire!

Dec. 3. Granted letters of dismission to Rev. J. H. Drummond, transferring him to the jurisdiction of Bishop Kemper. No official notification of their receipt and acceptance has yet been made by the Bishop.

Dec. 22. After morning prayer in St. Peter's Church, Colo, I confirmed Wm. H. C. Yeager, the only candidate for orders in this diocese. Mr. Yeager having sustained satisfactorily the examinations for orders required by the Canons, was by me admitted to the Deaconship. The ordination was performed this day in St. Peter's Church by the Rt. Rev. Dr. Polk, at my request, Mr. Yeager expecting to be under his jurisdiction.

January 2, 1840. Granted dismissory letter to Rev. H. J. Leacock, transferring him to the diocese of Kentucky. No notice having been received of the acceptance of this transfer, Mr. L.'s canonical residence is still in this diocese.

January 26. I preached the funeral of the late Mrs. Eliza Donelson, at the church near the Hermitage. Mrs. Donelson was an amiable and pious member of my congregation. Cut off suddenly in the bloom of life, and surrounded by every earthly circumstance to render existence desirable, her departure speaks a solemn warning to the living, of the necessity of being always ready to meet the realities of death and judgment.

January 28. In Christ Church, Nashville, after prayers by the Rev. Mr. Wheat, I preached at night and confirmed *one* person.

From this time, I was engaged in the ordinary routine of parochial duty at Columbia, until the 6th day of April, when I left home to visit some of the congregations in the Western District, and to fulfil an engagement made with Bishop Polk to be present at the consecration of Trinity Church at Natchez, Mississippi. Heavy rains and high waters prevented my reaching the congregations which I wished to visit in Tennessee, previous to the meeting of this convention. I arrived at Memphis on Sunday morning, the 12th April, and in the afternoon, after prayers by Mr. Alston, preached to his congregation.

I attended the consecration of Trinity Church, Natchez, on Easter Day, and at the request of Bishop Polk, preached on that occasion. The Bishop at the same time administered the rite of confirmation to thirteen persons. This visit was rendered especially agreeable not only by meeting with many old friends, but also by the many gratifying evidences I witnessed of the usefulness of the Rev. Mr Page's labors, in the large and beautiful edifice which he has succeeded in having raised for the worship of God, and in the very large number of worshippers who wait upon his ministrations. The Sunday after Easter, acting in behalf of Bishop Polk, I instituted Rev. Mr. Page Rector of Trinity Church, and confirmed three persons. This congregation, within a few years, has been raised by the activity and zeal of its worthy minister from a state of great depression to one of most gratifying prosperity: "with one heart and one mind they seem to be striving together for the faith of the Gospel." May God preserve them in his fear and love, and keep them from sin unto salvation!

During my visit to Mississippi, I preached on several other occasions than those named above; on one of which, I administered the holy communion to fifteen or twenty persons at Christ Church, Jefferson county: a congregation which promises to revive and grow much under the care of its present faithful minister, the Rev. Mr. Fox. These remarks respecting affairs in a sister diocese, I have supposed might not be without interest to you, derived from the cherished sympathies of a common faith and hope, leading us to rejoice in the prosperity of others, and to that end only they are here made.

The past year has added another to the number of our Bishops who have been called from the scene of their earthly labors. The Rt. Rev. Dr. Bowen, of South Carolina, departed this life the twenty-fifth day of August last, deeply lamented by the whole Church, equally respected for his learning, sober piety, and sound judgment, as for his unaffected humility and amability of deportment. The Rev Christopher E. Gadsden, D. D., has been elected to fill the Episcopate thus made vacant; an appointment which, from the known character of the individual chosen, gives assurance that the high and important interests committed to his trust, will be faithfully maintained and guarded.

I deem this a fitting occasion to recommend to the notice and favor of the ministers and members of the Church of this diocese, the "Journal of Religious Education," published at New York and edited by the Rev. Messrs. Peers and Haight. In the confessedly great and important duty of training the young for the responsibilities which will presently devolve upon them, as members of the Church, in all the relations of life, it will be found a most valuable and efficient auxiliary. The extended circulation of this work, will in some measure supply to parents that aid, in "bringing up their children in the nurture and admonition of the Lord," which might otherwise be derived from schools in which the pure doctrine of Christ is faithfully and systematically taught. At the same time, the very low price at which the publication is furnished, enables every one to avail himself of its benefits.

In addition to the services already detailed, I have to mention that on last Sunday, May 3, I confirmed *nine* persons in Calvary church, Memphis, and administered the Holy Communion.

And now, Brethren, it only remains, that I commend you in your present work to the protection and gracious help of Him who alone giveth wisdom in council, and success in labors.

Your faithful friend and affectionate Pastor,
James H. Otey, Bishop of Tennessee.

From the Gospel Messenger.

PLEA FOR THE WEST.

The mere fact, that heathens exist in vast numbers on the remote plains of Asia, should not so operate upon our sympathies as to call us away from our proper sphere of labor, if such a sphere of labor has been, as I verily believe, distinctly marked out for us by God's good providence. Our mission to China, for instance, did it not originate in the excited state of feeling produced a few years since by the writings of Mr. Gutzlaff? Did not Mr. Gutzlaff and those who gave their hearts to his ardent representations, form higher expectations than were well warranted? Was there not in the whole matter more zeal than discretion? I confess, for one—for I believed that "a great door and an effectual was opened,"—I was eager to see it entered. Cool heads must direct us in these, as in all other matters. Warm hearts, but always *cool heads.* Boerhaave's prescription in this part may be extended to more cases than he contemplated.

How came we on this new continent? God placed us here. For what? As men to colonize it, as a Church to Christianize it. Here, then, is our missionary station, and till we have in such a measure done our work as to have some means to spare, or at least to be able to say, that a part of our labor will be more productive elsewhere, can we quit it without the crime of desertion?

Is our field too narrow for us? We have not yet been over it. We have ONE missionary in Texas, and how many have we among the Indians? And our home field, is it not a vast and growing one? The means of living in this new world are abundant beyond measure; population, therefore, increases with great rapidity, and the desire of gain, or of improving its condition in matters of worldly concern, carries it away to the forest and the prairie, far off from "the sound of the church-going bell."

What is the condition of this new part of our country? It has an abundance of religious teachers, but what are they? It is the enterprising and ardent generally, who leave the old, to encounter the hardships and reap the harvests of the new country. Their life has no repose. It is mixed up of privations and expedients, of labor and of hope. Their religious teachers have, as I suppose, very many of them much the spirit of adventure, and become adventurers in religion. Without much learning, though very possibly *graduated*, they are easily imposed upon by specious inventions, and they sow the seed of their strange doctrines broad-cast in a soil prepared to receive it. How fertile have we not found our new territory to be in new doctrines and new measures! Among a people who have dared every thing, and whose utmost daring in temporal matters has so often appeared to be justified by the result, daring in religion, if founded on some specious theory, seems to be only a higher faith. Hence the success of enthusiasts, of bold innovators, nay, speculators in religion,—for there has been speculation in building up churches, as well as in amassing fortunes; and the end is apt to be much the same in both. Fancied millionaires of yesterday, to-day cannot pay their shoe bills; and where some would fain have persuaded us, that converts were multiplying beyond all former experience, so that the millenium seemed actually rushing upon the astonished world, behold in a short time rampant wickedness and infidelity.

I suppose the religious character of the great West to be strangely checkered. There is piety, ardent and steadfast. There is profession, intermittent, like their diseases, now furiously hot, now cold. There is a boldness in speculating on the truths of Christianity, and boldness in rejecting them altogether. Liberty has reached its utmost limits: as in other things, so in religion, and liberty of conscience means the right of choosing our religion among the thousand sects, all considered prima facie, equally authorized, shaping it interiorly and exteriorly as we like, or having none.

Such is the "great West" in matters of religion, such it is in every thing. Society is, as it were, dissolved and crystalizing anew. According to the character of the solvent, and the management of the process, the operation may tend to its greater purity, or its greater impurity. Its elements are endued with a high degree of activity and force, and the process of forming it anew, now going on before our eyes, will result in incalculable benefit or incalculable mischief to our country and to the world. If the West, with all its freshness of spirit and energy, can be enlisted in the cause of the pure and unadulterated Gospel, who does not see that it will bring a vast accession of force to the hosts of God in their foreign warfare; if, on the other hand, it becomes the prey of every foul heresy, and finally, for this is the end of heresy, of infidelity, who does not see, that we may ere long be driven to the exertion of our whole force to maintain the doctrines and discipline of the Gospel even among ourselves.

It really looks to me, sir, as if in throwing so much of our force into foreign missions, under the present circumstances of the Church, we were not only, as I have before said, deserting the special work to which God has appointed us, but exhibiting the folly of undertaking an offensive foreign warfare, before we had gathered our forces, or settled the affairs of our own spiritual commonwealth. Should a nation commit such folly, its overthrow would be certain.

It may be said that we are not neglecting the West. No, we are not neglecting the West. We are doing something, enough to quiet our consciences, it seems, under the neglect of doing what we might do, and what we ought to do. The something we are doing, however, small as it is, is fruitful, and God has blessed it. We have two missionary Bishops, and we have sent them almost as generals without an army. They have accomplished much with the slender means put into their hands. And we have other Bishops there, who, inasmuch as the few Churches within their borders, knowing no other way to obtain the highest ministrations of the Church, called them themselves, are not regarded as Missionary Bishops, though they are on missionary ground,—acting like the others under the Church's commission,—their clergy chiefly missionaries,—and themselves restricted in the labors of their high office, for want of the means of living. We are doing something, for we are supporting a far greater number of missionaries at the West than abroad, and with a far greater return for their labors, though at about the same annual cost.

Other denominations are at work in the West, and perhaps in the view of some, this may excuse us from doing much there. It would take more time than I can spare to discuss this point thoroughly, but let us glance at it. I have already alluded to the religious character of the West, and of many, too many, of its teachers. The argument is not simply, do we believe that our Church is divinely appointed both in her doctrines and ministry, and that nearly or quite all those which are at work there are deficient on one point or the other, and therefore not likely in the end to produce the best results, though this should be sufficient for a Churchman; but there is an unregulated energy in western society which increases many-fold the influence of errors and mistakes, a fatness of soil which gives a magnificent growth to weeds as well as to useful plants.

Does not our Church present itself to the view of every man who enjoys in it rest and the pure doctrines and ordinances of the Gospel, as that which, by its soberness, its fixed principles, its firm adherence to old truths and rejection of novelties, is best adapted to furnish to the new society of the West the very element of stability which is wanting? I appeal here to the lowest view of the case. Were I to address my argument to a higher principle of Churchmanship, it would conclude still more strongly; for if the Church, as held by us, is from God, placed by him to be the pillar and ground of the truth, charged with the work of bringing the ruined world back to him, then surely, whatever may be the appearances, whatever may seem to human speculation and calculation, the Church is just what is wanted at the West; and on the authority of God, it is the only institution which in the long run, will produce an abiding and wholesome religious condition; the only one which can thoroughly infuse into the West that element which is necessary to sanctify its influence, and prepare it for working the will of God and the happiness of men.

We heard the trumpet of alarm sounded, not many years back, by a distinguished Doctor of another denomination, of the danger of the whole West becoming the domain of the Pope. Though the speculations of the able writer alluded to, were sometimes crude, yet the Protestant Churchman will acknowledge that there is much reason to look to his own duty in reference to this matter. The Romanists have 6 colleges, 7 Bishops, and 236 clergymen west of the Alleghanies, and thus are working while some others are blowing trumpets. We hear little from themselves of their doings, but they are working wisely. The common apprehension is, that their prominent clergy and the professors in their colleges are thoroughly learned men. How is it with the clergy of other denominations there? On the great points at issue between the Church of Rome and the first Protestant churches, it is safe to say, that generally they know next to nothing. To discuss these topics has, I am sure, scarcely entered at all into the view of the principal anti-episcopal theological schools of the country; and even Church history itself is passed over in some of them in utter neglect. Their alumni may be strong in their detestation of "the pope and his emissaries," but they would be weak as children to do battle with them. They are weak too, not only in their ignorance, but in their having abandoned some catholic verities, which the papists, amidst all their errors, hold, and in having suffered themselves studiously to undervalue the testimony of the ancient Church, that strong support of many of the soundest of the reformers.

I recollect, many years ago, hearing the remark from the pioneer bishop of the West, that it must be the clergy of our Church, who were to do successful battle with the Romanists.

Is there not work enough for our Church to do in our own country? work enough, which God has placed before our eyes, and within our reach, and so placed that we cannot fail of seeing it, or have an apology for not doing it?

Is there any thing, sir, in the leadings of providence? Is there, even, in the facilities which God puts into the hands of good men for doing good, an indication of his will? What stronger indication can we have, then, of his will in regard to our missionary work?

What should we think, sir, if our missionaries in Africa should forget the invisible population around them in the excess of their anxiety for the poor pagans of China, or the Mahometans of Persia, and even expending a good part of their means, in sending them aid? Should we not say to them, pray for the 'world,' but expend your sympathies upon those among whom God has appointed you to work, and use the means which he has put into your hands, when you can use them without waste? The application is easy.

Ridley.

It is not unfrequently the case, that gloom is mistaken for devotion, taciturnity for reflection, and levity for cheerfulness; still a Christian should be devout, but not melancholy; thoughtful, but not silent; cheerful, but not light and trifling in his conversation.

From the Banner of the Cross.

JOHN EARNEST GRABE.

From an article in the Banner of the 20th of June last, it would appear, that the King of Prussia is desirous to introduce into his dominions, the Episcopal form of government, after the plan of the established Church in England. The notion of forming a Protestant Episcopacy in that country, has long prevailed, and more than 130 years ago, was anxiously desired, by that eminently learned and pious man, John Earnest Grabe, a native of Brandenbourg, a brief notice of whose life is given below. He was deeply impressed with the belief, that a ministry constituted under an order deriving its spiritual authority from this source, was truly Apostolic, and it was his highest wish to die in connection and membership with one so divinely constituted.

That the Constitution of the Church in Prussia would be improved by the change, there could be no doubt, when the manner of its present organization is considered.

The Reformers in Germany occupied themselves exclusively with the spiritual concerns of the Church; and its secular administration in the Protestant states fell, at a very early period, into the hands of the respective governments. These latter established consistories, which since the middle of the sixteenth century have gradually increased in authority, so as finally to constitute the only legislative and administrative power of the Church. As they were appointed by their governments, they were, of course, more or less dependent upon them, and are particularly so at the present day. The *summum jus, circa sacra*, in Prussia, is exercised by a minister of the Crown, assisted by counsellors, who are generally members of the Consistory. But the power of this minister is limited in various ways—in the different governments of Germany. It is not therefore surprising, that a change should be desirable, and to go from the present to a system which in its administration is found to be sound and wholesome, and which derives its authority from the only true source of spiritual power.

John Earnest Grabe, the learned editor of the Septuagint, from the Alexandrian manuscript in the King of England's palace at St. James', was the son of Martin Sylvester Grabe, professor of divinity and history in the university of Koningsberg, in Prussia, where his son Earnest was born, January 10th, 1666. He had his education there, and took the degree of master of arts in that university; after which, devoting himself to the study of Divinity, he read the works of the fathers, with the utmost diligence and attention. These he took first into hand, as the best masters and instructors, upon the important subject of religion. He was fond of their principles and customs, and that fondness grew into a kind of unreserved veneration for their authority, through the pains and time he spent in making himself master of their languages and sentiments. Among these, he observed the uninterrupted succession of the sacred ministry to be universally laid down as essential to the being of a true Church; this point working continually on his spirits, made by degrees so deep an impression, that at length he thought himself obliged, in conscience, to quit Lutheranism, the establisbed religion of his country, in which he was bred, and enter within the pale of the Roman Church, where that succession was preserved. In this temper he saw, likewise, many other particulars in the evangelical faith and practice (the title Lutheranism was particularly distinguished by) not agreeable to that of the fathers, and consequently erroneous, if not heretical.

Whence being confirmed in his resolution, he gave into the electoral college at Sambia in Prussia, a memorial, setting forth his reasons for his change in 1695, and leaving Koningsberg, set out in *order* to put it in execution in some Catholic country. He was on his road to a place called Erfard in this design, when there were presented to him the Tracts in answer to his memorial, from the Elector of Brandenbourg, who had given immediate orders, to three Prussian divines, to write them for the purpose. The names of these divines were Philip James Spener, ecclesiastical counsellor to the Elector and principal minister at Berlin, Bernard Van Sanden, and John William Bair. M. Grabe was entirely disposed to pay all due respect to this address from his Sovereign, and having perused the tracts with sufficient care, his resolution for embracing popery was a little moderated, in so much that he wrote to M. Spener to procure for him a safe conduct, that he might return to Berlin, and confer with him. This favor being easily obtained, he went to that city, where M. Spener prevailed on him so far as to change his design of going among the Romanists, for another. In England, says this friend, you will meet with the outward and uninterrupted succession which you want; take then your route thither, this step will give much less dissatisfaction to your friends, and at the same time equally satisfy your conscience. M. Grabe yielded to the advice, and arriving in England, was received with all the respect due to his merits, and presently recommended to King William, in such terms that his majesty granted him a pension of £100 per annum, to enable him to pursue his studies.

He had the warmest sense of these favors, and presently showed himself not unworthy of the royal bounty, by the many valuable books which he published in England, which from this time he adopted for his country, and where, finding the ecclesiastical constitution so much to his mind, he entered into priests' orders in that Church, and became a zealous advocate for it, as coming nearer, in his opinion, to the primitive pattern, than any other.

In 1702, on the accession of Queen Anne, his affairs improved. The warm affection of the Queen for the ecclesiastical establishment, could not fail to bring so remarkable an advocate for it into her particular favor. Besides continuing his pension, she sought the first occasion of giving *him* further proofs of her special regard, and in this she was not long in finding one.

The Septuagint had never been entirely printed from the Alexandrian manuscript in St. James' Library, partly by reason of the difficulty of doing it in a manner suitable to its real worth, and partly because that worth itself had been so much disparaged by the advocates of the Romam copy, that it was even grown into some neglect. To perform this task, and therein to assert its superior merit, was an honor marked out for Mr. Grabe, and on this great undertaking he spared no pains.

From his first arrival, he resided principally in the University of Oxford, with which he was exceedingly pleased. He there met men of learning in his own way, and with whom he found that freedom of converse and communication, inseparable from true scholars. The Alexandrian manuscript was the chief object of his labors, and by comparing it with a copy from that of the Vatican at Rome, he found it in so many places preferable, that he resolved to print it as soon as possible. In 1707, the first volume of this important work came out, and, in 1709, the fourth.

Amidst his great and various literary labors, his life was brought to a close, on the 13th of November, 1712, in the vigor of his age. Upon his death-bed, he desired that something might be made public, to declare his dying in the faith and communion of the Church of England, which he thought a pure and sound part of the Catholic Church, notwithstanding some defects, as he apprehended, in the reformation; and his most hearty wishes for the union of all Christians, according to the primitive and perfect model. He was sincere in owning that for no part of the Catholic Church was his esteem so great, as for that of England; and as he counted himself under an indispensable obligation of testifying his communion with all saints in the holy Eucharist, he declared, with a great deal of sensible satisfaction, that ever since his coming into England, it had pleased God to grant him an opportunity of receiving the sacrament according to his heart's desire, in its most ancient purity and perfection, and that he had, consequently, all this while received it from such only as were in holy orders, according to the reformed Church of England; for the authority of whose Priests and Bishops, and the validity of their orders, against the Church of Rome, he gave all possible testimony to the very last.

Notwithstanding his great application to his studies, yet he did not suffer them so to engross his mind as to prevent him from daily attending the house of public prayer, to which purpose he always chose his lodgings near a church. He laid, however, the chief stress upon the constant practice of the virtues of the Christian life. He was also a strict observer of all the rules of the apostolic times, and of the Catholic ways of the first Christians. He had so great a zeal for promoting the ancient government and discipline of the Church, among those who had separated from the superstitions of the Church of Rome, that he formed a plan, and made some advances in it, for restoring the episcopal order and office in the territories of the King of Prussia, his sovereign; and he proposed also to introduce a Liturgy, much after the model of the English service, in that king's dominions.

Mr. Nelson observes of Dr. Grabe, that all the learned, who could best judge of his great talents, readily offer him that incense of praise which is justly due to his profound erudition, which qualified him to enlighten the dark and obscure parts of ecclesiastical history, to trace the original frame and state of the Christian Church, and to restore the sacred volumes, the pillars of our faith, to their primitive perfection.

COMMUNICATIONS.

It may be thought by some that the sentiments expressed in such articles as the following are peculiar to clergymen or theological students. This is not the fact. The following, and we believe we may add the greater portion of similar articles, are the spontaneous effusions of laymen, who often accompany their contributions with expressions of surprise at the reluctance and backwardness of the clergy in giving prominence to ground which seems to them so clearly marked out in our Prayer-Book. "To us it has ever appeared an anomaly," says the editor of the Banner of the Cross, himself a layman, "that Episcopalians, deceived by the specious devices of a spurious liberality, should contribute of their time and means to the advancement of enterprizes originating with other denominations, while societies connected with their own Church are suffered to languish and decay."

CHARITY.

An attentive observer of events now transpiring, can scarcely avoid the inference that the true nature of charity and the proper occasions for its exhibition are not rightly apprehended by the religious community. Owing to the vagueness of many received notions on this subject, an attempt to place the matter in its true light is especially seasonable when the demands of fashionable charity are so exorbitant as to make men inconsistent, and to disregard the scriptural injunction to hold fast that which is good.

Concerning the duty of every man to cherish charity, there can be no doubt. After all that has been expressed in Scripture, in addition to the concurrence of the learned and good of all ages, he can have small claim to the title of Christian who esteems this duty of no obligation on him. It is so apparent as to require no word of proof. But it is of importance to inquire into the real nature of charity, and carefully to distinguish the limits within which only it can be exercised.

The essential idea of charity is, that disposition of heart which inclines man to benefit his fellow men, always having respect to justice. The same affection or disposition of mind, which applied to proper objects is charity, when extended to improper ones—more especially if principle be sacrificed—becomes an offence. True charity can only have respect to the former. The latter would be more correctly described as a weakness in rebuking vice and error, and a laxity in supporting the claims of justice.

To look kindly on the faults of others is not inconsistent with this idea of charity, provided the error is not esteemed of no importance. It is possible to be both desirous and willing to forget the infirmities of others, and at the same moment to detest the faults which these infirmities have led the individual to commit. True charity is ever ready to view every thing in the most favorable aspect. But if the sentiment cherished lead any to contemplate with favor or indifference the fault itself, then it is no longer charity, but a mistaken pity, which transfers the emotion of compassion from the offender who may be entitled to it, to the offence, which never can be, so long as the injunction, "abhor that which is evil, cleave to good," has any claims to our obedience.

The proper sphere for the exercise of charity is, first, the circle of those more immediately connected with us by the ties of kindred and proximity, and, after that, the individuals and objects without this limit. The conduct of those who, in their expansive affection for distant objects, neglect the discharge of the more domestic obligations, is reproved in Scripture, which thus sanctions the convictions of sober judgments.

We propose to apply these general observations to the illustration of the evident duty of Churchmen in several particulars. They are members of a Church which unreservedly declares to the world that "it is evident unto all men diligently reading holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons."—There is in this sentence an implied denial of the claims of those societies to be portions of Christ's Church, in which this essential feature of constitution is wanting. Her articles declare that "it is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same." Who are those lawfully called and sent, the conclusion of the XXIII. Article, and the Preface to the Form for the Ordering of Deacons, fully explains.

Now, if it be the bounden duty of all men to seek admission into the visible Church of Christ, in which alone "the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance," and to remain in communion with her during their lives, is it not evident that those who persuade men to remain contentedly without her pale where entrance is not easy, and who seek to diminish the difference really existing between the Church and mere unauthorized voluntary associations of Christians, have mistaken alike the path of duty to these persons, and the true nature of charity?

However much the Churchman may respect the character of the individual members of these societies, charity by no means requires him to admit the validity of their official acts, but will rather prompt him to show them with kindness the nature of their error. True charity to Christians of other denominations, therefore, forbids that we should regard the difference between them and us as of trifling consequence. It forbids our even tacitly assenting to the propriety of their course: for, if we know them to be in error, by so consenting, we become partakers in their fault. And if any have thus involved themselves in the mistakes of others, it is doubtless owing to their having adopted incorrect views on the subject of charity.

The Churchman prompted by true charity will endeavor to promote the extension of *the Gospel in the Church* according to the intention of its author, rather than act as if the various religious societies of human institution were, in every view, as excellent, as that portion of the Church militant to which himself belongs.

The cry of charity is often raised, to the end that Churchmen may be induced, in forgetfulness of their principles, to join various sectarian enterprizes, whose avowed object is the religious improvement of the human race. If the provision made by the Church for the suitable bestowal of their gifts were inadequate, or even if the funds when obtained by the associations under her control were misapplied, then there might be some small excuse for Episcopalians uniting in these undertakings. But so far is this from being the case, that the Church societies almost constantly assure us that they are confined in their operations for the want of means. That scriptural charity which requires that a man provide first for those having the strongest claim upon him, will guide the Churchman aught. And if he listen to its admonition, he will in future give more heed than in time past to their necessities.

Charity never requires men to do wrong. Nor does it impose an obligation on any to lose sight of the distinction between truth and error, virtue and vice. That blind feeling of benevolence, charity *falsely so called*, may indeed do this; but as we would distinguish between the gem of price and the worthless stone which some may suppose identical, let us ever be guided by true charity, and turn a deaf ear to the unreasonable demands of the imitation, far too prevalent at the present day. E.

For the Churchman.

CHARITY.

How beautifully under the Gospel dispensation have we this most excellent of all gifts, (*charity or love to our neighbor,*) exemplified in the writings and lives of the Apostles and early Christians. They sought not their own, but every man another's, and by attending to the exhortation, "That, first of all, supplications and prayers, intercessions and giving of thanks, be made *for all men*;" because they knew it to be "good and acceptable in the sight of God our Saviour; who will have all men to be saved and to come to the knowledge of the truth." They experienced in their own breasts the richness and delight of that "fruit which is ever fresh and never decays," and whose leaves are for the healing of the nations; and not only did they make prayers and supplications, but they gave *alms* of such things as they had, selling their possessions and parting with them to all men as they had need, and "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people." Where in the present day shall we find such exemplifications of this beautiful, this crowning virtue? Yet this disinterested love, we are told, was the characteristic of *all those* who believed in the Apostles' times, and no where do we hear it censured as enthusiastic. Surely then, when weighed in their balance, will not our Christian charity be found greatly wanting? What if all who now profess to believe were animated with a like zeal, who could say it would not be crowned with the like success, and thousands in a day be added to the Church? Yet instead of this, what are the mournful and heart-sickening truths which are every where pressed home upon us—are they not the sad and lamentable deficiencies in our Lord's treasuries? Far different was it under the law, when the people were restrained in their liberality, and when King David could rejoice and say, "Now therefore, our God, we thank thee and praise thy glorious name; but who am I and what is my people that we should be able to offer so willingly after this sort—for all things come of thee, and of thine own have we given thee?" Does not the lukewarmness and inactivity of the present day (amid all its boasted professions) seem rather to respond to the call heard on every side, of coming up to the help of the Lord against the mighty, in language like this? What are we, that we can do anything in so *great a cause?* Our own wants are many and urgent:—God surely is able to fight his own battles with the powers of darkness. Why then should we *give him* of *our own little* possessions? God will be merciful to all men, not requiring more than he has given. He will indeed be merciful to *them*, but he will not be merciful to the covetous Christian; the new commandment of love will be enforced in all its strictness, and he who has shown no mercy, will have no mercy. Under the law, the Lord's treasury was supplied by a tythe on all the people; so under the Gospel we have St. Paul giving orders in the different churches, "That upon the first day of the week let every one of you lay by him in store as God hath prospered him." Why should not this rule be obligatory now, as it was upon the early Christians? Yet methinks the word obligation should grate harshly upon the ear of one who is laid under an infinite debt of love. Should not that love, surpassing all knowledge, constrain us *all to live* henceforth to him who died for us, and who asks for no better proof of our love, than that we possess that most excellent of all gifts, *charity*, which is the bond and union of all the Christian graces, and which our beloved Church (now in her time of need) calls upon every member to exercise? May the rich then give of their abundance, and the poor of their penury, that they may all be made perfect in every good work, doing that which is well pleasing in *his* sight, who has called them to the exceeding great riches of the inheritance of the saints in light, attributing to his great name who "is the only wise God our Saviour, glory, majesty, dominion and power, both now and forever. Amen." E.

For the Churchman.

A layman of the Church having received from his minister the favor of reading Isaac Taylor's book entitled "Ancient Christianity," returned it with the following note, purporting to be an extract from his diary.

"April 24, 1840, finished reading Isaac Taylor's tracts on Ancient Christianity.

Mr. Taylor, it should seem, if we are to take the airs of triumph manifest upon the face of his book for proof, has successfully demolished the pretensions of Ancient Christianity to doctrines such as those put forth by Luther, and Calvin, and the Reformers of the English Church. He maintains that the faith of the early Christians, (Ancient Christianity,) was an ignorant, corrupt, and superstitious monkism and gnosticism, marked in practice with gross impurities and follies, under a hypocritical pretence to seraphic virginity and purity, male and female. He has convicted it, he says, of converting simple rites and indifferent ceremonies into "awful and tremendous mysteries!" and all this he does by extracts and inferences drawn from the writings and practices of the fathers of the Church, such as Basil and others of those primitive days, long before the time usually set as the revelation of the "man of sin," or the Romish and papistical follies and enormities! And this he has effected, not in the gentlemanly spirit and manner of Gibbon, with a good natured laugh and jeer at the supposed credulity, hypocrisy and "lies" of the "holy fathers," but in a sober, solemn strain of earnest eloquence and searching argument!

When we reflect how intimately connected the questions he traverses are with the acknowledged Scriptures of truth; and how firmly these *ascetic* fathers, if so we must call them, based their doctrines, their "notions," their institutions and their practices upon plain Scripture declarations and apostolical usages, recommendations and injunctions, a question may arise whether it is the hand of a discreet friend that has done this? Not that error, however venerable, is to be sanctified, and raised above scrutiny and correction; but whether it is conducive to a reverent faith and trust in the Christian religion itself, to assail those rules and recommendations thus clearly set forth for the government of life and manners as preparatory to another, a purer, and better state of existence, in such unmeasured terms of reproach? Popery, no doubt, is a corrupt scion from the true Christian Church. It sprung forth from that Church, with the Bible and all the genuine ordinances of religion in its possession. It preserved that Bible as we now have it; and if it has misunderstood or misapplied the usages and ordinances there found; if it has indeed, abusing those usages and ordinances, made of them an engine of wrath to the world, is the Bible to blame? And are the innocent fathers to be blamed, situated as they were, for taking those ordinances as they found them, giving credit to them, and endeavoring to give them their fair operation and effect, as far as they understood them? And are we indeed quite sure that Mr. Taylor understands the true doctrine of the Gospel, its ordinances, its signs and symbols, and if Mr. Taylor pleases, its "awful and tremendous mysteries," better than the evangelists, the apostles, and their successors, Junius, Basil, and Athanasius?"

For the Churchman.

With many controversial writers, and especially of late, it is thought quite satisfactory to prove that a doctrine or practice is wrong, by asserting that it is Popish. I think this is particularly true with those writers who have, in the *Episcopal* Recorder and the sectarian newspapers attacked with so much violence the "Oxford Tracts." I send you the following quotation from the recent lectures of Dr. Todd, of Trinity College, Dublin, on the Prophecies relating to Antichrist. This is a work of great research, and one which I should be glad to see republished in this country. From Lecture vi., page 346.

"*The Church of Rome still holds her Foundation.*"

"In the mean time, let me ask you to consider candidly and without prejudice, whether it can be said with any tolerable fairness, that the Church of Rome has *apostatized* from the faith; that she has denied the Lord that bought her, or rejected the great mystery of godliness, God manifest in the flesh, justified in the Spirit; seen of angels; preached unto the Gentiles; believed on in the world; received up into glory. I repeat it, that I am not seeking to palliate, to extenuate, or in any way whatsoever to excuse the many and serious errors, the lamentable idolatry, the pitiable superstitions, that have been canonized, as it were, in that communion, and palmed upon the world as catholic and apostolic truths; but deeply and fatally in error as I believe that Church to be, I cannot believe her to be apostate. It is, I think, tampering too much with the awful sacredness of truth to assert, that Christians of the Roman communion have lost all fundamental or essential doctrines of the faith once delivered to the saints. On the contrary, it is manifest to every one who has read the great divines of that communion, that the Roman Church, with all her deep corruption, still maintains and inculcates the great essential truths of our religion; that she still puts forward prominently the great fundamental doctrines of the Trinity, the incarnation of the Lord, the fallen state of man, the necessity of grace, the resurrection of the dead, and the life of the world to come. Rather let us rejoice, that a communion, in other respects so greatly fallen from the purity of the faith, should nevertheless be compelled, as it were, to bear testimony to the indefectibility of the truth, by retaining in so prominent and characteristic a manner, these sacred and holy doctrines; let us not suffer the rancor of controversy to exaggerate errors from which we should rather seek to recover our fallen brethren, instead of denouncing them as apostates—children of perdition—followers of Antichrist. The cause we advocate, my brethren, needs not the support of falsehood or exaggeration; let us leave such acts of controversy to our adversaries; and as it is our high and inestimable birthright to be members of the purest and most primitive branch of the Catholic Church on earth, so let it be our study, in the exposition of Holy Scripture, 'to walk by faith, and not by sight;' and in our controversies with them that separate themselves, to remember the apostolic injunction: 'Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.'"

For the Churchman.

DIOCESE OF MICHIGAN.

Rev. Sir,—In the Churchman of July 4th, I find this paragraph: "The money collected last year by the Rev. Mr. Cuming, was distributed by the missionary committee, part *among the clergy to relieve their wants*, and the remainder *loaned* out among the different Churches to relieve them from debt, to assist in erecting churches, parsonage houses, &c. The loans are to be repaid at the end of four years, that they may go to the assistance of other new parishes."

As this is the only account of the appropriation of these funds which has been rendered to the kind-hearted donors of the East, and as it is very likely to mislead them, may I beg you to state that, to each clergyman, with two exceptions, the sum of fifty dollars was appropriated to *relieve their wants*. That to one church, that at Ypsilanti, nearly one third of the whole sum collected was appropriated; that the other appropriations vary from one hundred to three dollars to a parish, with the exception of four hundred dollars to one parish; that it was only *loaned* on the vestries *mortgaging* their landed estate to the Bishop, PAYING IN TRUST for the loan at the rate of seven per cent. per annum, *half yearly in advance*, and if in four years the principal and interest are not repaid, it is in the power of the Bishop to foreclose the mortgage and sell the church property. I would not have troubled you with this explanation, had not your correspondent given such an account of the appropriations as to mislead those who have much reason to feel interested in knowing what has been done with the money which they so kindly and so cheerfully gave to this diocese.

I am, with much regard, your obedient servant, A PRESBYTER OF MICHIGAN.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Saturday, July 25th.

St. James the Apostle.

The saint of this day, distinguished from another apostle of the same name by the title *Greater*, was the brother of St. John the Evangelist, and a near relation of our Lord. His call to the apostleship is briefly related by St. Matthew. (4: 21, 22.) Being engaged in their occupation as fishermen, with their father, he and St. John, when "called" by Christ, "immediately left the ship and their father, and followed Him."

In the characteristic brevity of Scripture narrative, there are doubtless omitted here many circumstances which aided in producing the conviction that led to so immediate an acquiescence in the Saviour's call. And the reasons which operated with them exist in full force to induce those who, in every age, would do their duty, and advance their best interests, to forsake all and follow Christ.

True: all are not called, as were the apostles, to renounce secular pursuits, and abandon the endeared society of relatives and friends. But all who would serve the Lord in sincerity and truth are called to take most careful heed lest their occupations in life, or any affections or employments, arising out of their social connections, be an hinderance to that full devotion of soul and body, all that they are, and all that they have, which only is a reasonable service to their God and Saviour.

We should admire the wisdom of our Lord, exhibited in the case of this and other apostles, in selecting the principal agents in the cause of His religion from among the humble and illiterate. This circumstance, when we reflect on what the Christian religion professed to have in view, and what it actually accomplished, in reference to the moral and religious state of the world, and the interests therewith connected, clearly manifests the immediate hand of God, overruling to infinitely greater than their ordinary influences, the means and instruments which it pleased Him to employ.

The Christian should also learn, from the choice of disciples thus made by his Lord, so consistent with the human character and station which Himself was pleased to assume, never to be above cherishing a due regard for those humble grades of society which were thus honored by His preference.

St. James and his brother were, upon their call to the apostleship, "surnamed" by our Lord "Boanerges, which is, The sons of thunder." (St. Mark 3: 17.)

This may have been suggested by a foresight of peculiar strength and energy in their ministry, or by their possessing improper impetuosity of temper. There was evidence of the latter in their request for permission to "command fire to come down from heaven and consume" the Samaritans who refused to receive their Master. (St. Luke 9: 54.)

Admirable, on this occasion, was the manifestation of the characteristic mildness and gentleness of our Lord. "Ye know not what manner of spirit ye are of," was his kind rebuke. Such meekness and forbearance are essential ingredients of a true Christian character. They not only adorn it with loveliness in the eyes of men, but have promise also of the approbation and favor of God. Mingling the required Christian charity for those whom we honestly deem wrong with proper sensibility to the real character of error, they are intimately connected with the due observance of the apostolic precept, "Be ye angry and sin not." (Ephes. 4: 26.)

The want of these evangelical graces hurried these apostles into the unholy and inexcusable exhibition of temper now noticed; and against which, if they would preserve consistency of character, Christians should carefully guard, in their ordinary intercourse with fellow men, and especially in their feelings and views on the subject of religion. It is a lamentable fact, at sore variance with the genuineness of Christian profession, that there is a peculiarly strong propensity in our nature to make differences on the subject of religion, and zeal for what we deem truth, and against what we deem error, motives for the manifestation of a spirit and temper deadly hostile to the very cause which we profess to have at heart. DIES SANCTUS.

(*To be continued.*)

BETHNAL GREEN CHURCHES.

On Sunday two sermons were preached at Christ Church, Clarence st., Regent's Park, and collections made after each service, in aid of the erection of 10 churches, parsonage-houses, and schools in that destitute portion of the metropolis, the parish of Bethnal Green. The sermon in the morning was preached by the Right Rev. the Lord Bishop of London to a numerous and highly respectable congregation, and his earnest appeal to their philanthropy and Christian duty was responded to by a most liberal contribution, amounting to £584 9s. 11d. The sermon in the evening was preached by the Rev. W. F. Hook, D. D., Vicar of Leeds, and the collection amounted to £106 6d.

London paper.

THE CHURCHMAN.

SATURDAY, JULY 25, 1840.

☞ The Editor expects to be absent a few weeks from the city, but has made such arrangements as will leave his readers no cause of complaint. Letters, &c., will be directed as usual.

TO SUBSCRIBERS.—Since January last, most of our subscribers who are over two years in arrears have been written to and solicited to settle their accounts; and we are happy to acknowledge the promptness with which many of them have responded to the request. Not a few, however, still neglect to remit the amount due, although of long standing. We dislike to advert to the subject, but the difficulty of the times compels us to remind those in arrears, that we have depended on remittances from them to enable us to meet the obligations which we have assumed. We hope that a sense of justice on the part of these subscribers will relieve us of the necessity of assuring them that we shall be greatly obliged by their prompt remittances.

Those who have *stopped in arrears*, although they have ceased to take the paper, should not be unmindful of past obligations.

Agents who have funds in their hands will please remit on receipt hereof.

The friend who promised us an additional notice of the new Trinity Church, with some interesting anecdotes of the old Church, has found some further research necessary to obtain the facts he wished, and therefore postpones his communication till this can be had. The notice will appear therefore in a future number.

ST. PAUL'S COLLEGE.—On Thursday and Friday of last week, the 16th and 17th inst., the bishop of the diocese held his annual visitation at St. Paul's College. On this occasion, we had the pleasure of meeting, in company with the bishop, the Rev. Drs. Milnor, Wainwright, Whittingham, and Schroeder, and the Rev. Messrs. Forbes, W. L. Johnston, Shelton, Goodwin, and Peers. Edward A. Newton, Esq. and several other lay gentlemen were present. Letters were received from the Rt. Rev. Dr. Doane, the Rev. Dr. Jarvis, and J. G. Cogswill, Esq. expressing their unabated interest in the institution, and their regret at being prevented from attending its annual exercises.

The examination, which turned chiefly on classical and mathematical subjects, embracing, however, Christian Antiquities, Rhetoric, and the Elements of Moral Science in connection with Revealed Religion, was conducted in the usual thorough style of the college, and gave unequivocal proofs of the proficiency of the pupils. The Senior class were examined on Longinus, and showed themselves masters of their author's style, and well able to express his meaning in free and appropriate English. The same may be said of the Junior class, who were examined in the Oedipus and in the Satires of Juvenal, &c. The examination of the Sophomore and Freshman classes on the Iliad of Homer, and the Odes of Horace, was equally satisfactory. The Strophes and Antistrophes, as they occurred, were read with ease and metrical accuracy, and the performances of the students generally, in this department, showed a practical regard to quantity, and a competent knowledge of the refinements of Prosody.

The discipline of the Institution, insuring habits of regular and close application on the part of the pupils, gives advantages to the professors of Mathematics and Languages which it was evident that Messrs. Gill & Barton, the present incumbents, had lacked neither ability nor tact to improve. Thus the recitations, in many of the finest passages of the poets, were performed memoriter; the pupil, as he came to them, being directed to close his book and continue his translation. We ascertained, on inquiry, that large portions of the Latin and Greek authors in use had been committed to memory by all the classes. But the most gratifying fruits of effective discipline, was *the uniformity of attainment* in the several members of the respective classes. Some, of course, did better than others; but in no case was there a failure.

The examination in mathematics was conducted, for the most part, on the model of those in the English Universities. Besides which, as many members of each of the four classes, as the time allotted for the purpose would permit, were *orally* examined on the branches studied during the year. The readiness and accuracy with which these exercises were gone through, appeared to give general satisfaction to the visiters, especially that on Analytical Mechanics, by a member of the Senior class. At the close of the day's exercises, the written solutions to the questions previously delivered to the classes, were handed in; these were afterwards examined by Mr. Gill, and the degree of their relative excellence marked by numbers. The results, as reported next day, showed a great inequality in the attainments of the students in these abstract studies,—a necessary consequence of the high standard of attainment evinced in the elegant investigations of some of the individuals.

Original essays were read by the several members of the Senior class, which were highly creditable to their authors and to their Alma Mater. One of these was in Latin. Of the merits of the others, it is the less necessary to speak, as we shall probably have it in our power to submit portions of them to the judgment of our readers. The names of the members of this class are, Henry B. Bartow, Robert S. Howland, George L. Pollard, Reuben Riley; and most confident are we that neither they nor their parents and friends will ever find cause to regret that they have completed their education at St. Paul's College.

The Institution may now properly be considered one of the Church. It has received a charter from the Legislature of the State, by which it is enabled to hold property, and is rendered a permanent institution. By the Trustees of the Corporation, the College is made forever subject to the visitation of the Bishop of the Diocese, and a Board of Visiters appointed by the Bishop, who have a voice in the appointment of the College officers. Thus, as we have said, it is no longer a private establishment, but properly an institution of the Church.

ST. MARK'S CHURCH, WILLIAMSBURGH.

A substantial stone fabric, to be known as St. Mark's Church, is now erecting at Williamsburgh, and there is need only of reasonable encouragement on the part of the Churchmen of our city, to insure its completion. We understand that a gentleman of this city is generously devoting a portion of his time to the collection of subscriptions. The object is commendable, and we hope that the effort to obtain pecuniary aid will continue to be liberally countenanced. From a recent visit to the parish, now the pastoral charge of the Rev. Mr. Haskins, we are inclined to augur well of the result.

EPISCOPAL SEMINARY FOR YOUNG LADIES, LOCKPORT, NIAGARA COUNTY, NEW YORK.

We have received the first annual catalogue, with a prospectus, &c., of this institution. We sincerely welcome every new institution that is really founded on the principles avowed in this prospectus. "Female education on Christian principles," meaning of course the principles of the Church, as imbodied in her Catechism and authoritatively commended to the members of her communion by her baptismal and other offices, is one great want of the times. The Seminary at Lockport is under the superintendence of the Rev. E. H. Cressey, A. M., rector of Christ Church, assisted by several female instructors. As a clergyman of the Church, Mr. Cressey is of course pledged to carry out her system in the religious culture of those committed to his charge, and avows without reserve his intention of doing so. "We are assured," says the Journal of Christian Education, quoted from the prospectus, "that the character of the institution is distinctly and decidedly Episcopal. This is proclaimed with that exemplary and equitable frankness, which we have had so frequent occasion to admire in regard to institutions established by Churchmen. It is concealed from no one, that, as far as possible, Mr. Cressey aims to carry forward the principles of the Church, and to follow the theory of the Liturgy in regard to religious education. With a just conception of the exalted spiritual privileges of baptized children, he wishes to keep constantly in view the fact, that they have already become members of the Church, children of God, and inheritors of the kingdom of heaven; and to educate them in a manner worthy of this their high vocation. Give us only a sufficient number of schools conducted on these principles, and religion and the Church must prosper."

THE CHRISTIAN YEAR. *Thoughts in Verse for the Sundays and Holy Days throughout the Year.* Second American edition. Republished by Lea & Blanchard. Philadelphia: 1840.

A few years since there were some half dozen copies of *Keble's Christian Year* on this side of the Atlantic, but they were so scarce as to be, as Coleridge said, "almost as good as manuscript." We could *borrow* one of these now and then, which we would read and re-read, and from which we would copy and re-copy choice extracts, until they became parts of our household literature. At length the *whole* became accessible to us and to all, through the enterprise of our Philadelphia publishers, and we possessed an entire copy of the Christian Year of *our own*, which we always kept on the shelf with our most choice books, except when we took it down, which was almost daily, to read and think upon, as something that would quicken us on our Christian journey, and make the Church of our love and the Gospel she imbodies more dear and precious to our souls.

The volume, though highly prized by the *few*, was not appreciated by the *many*, for the "judgments of all men are not agreeable," and Keble was allowed to remain *six* years in its *first* American edition, with none to condemn, but with few to love its "soothing, beautiful poetry." But like every thing good, it at length began to rise slowly but steadily to the surface of popular favor, while the trash of the day was sinking to the bottom, and now we are greeted by the *second* American edition, issued by the same publishers, and still more attractive from the taste and beauty of its dress. It appears in true Philadelphia chasteness and simplicity; printed on paper of the purest white, which finely contrasts the jetty blackness of the ink. The reduced size also is a great advantage—it is vastly more convenient and portable. We can now, with ease, carry our old familiar friend about with us, and find in it all that was contained in the former more cumbrous edition. This poetry has been complained of as *obscure*. We have never thought it so, but even if it were, *such* thoughts are worth hunting for—the most precious ones, in some cases, lie concealed, but only to appear more striking when brought to light—but it is rarely the case. Is there *obscurity* in such passages as these? In the lines called "Morning," the first in the volume,

"New mercies each returning day
Hover around us while we pray:
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

We need not bid for cloistered cell
Our neighbor and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky.

The trivial round, the common task,
Would furnish *all* we ought to ask;
Room to deny ourselves—a road
To bring us daily nearer God."

The book abounds with such thoughts as these, expressed with like simplicity—pure, practical poetry, calculated to impress the reader with a fuller sense of the *beauty* of holiness—then it lends a fresh interest to the sacred services of our beloved Church, for every Fast and Festival is commemorated, and their spiritual character drawn out. The poet, like the Church, continues with the Saviour from the manger to the grave.

"And as the rolling year glides on,
With him we duly hie
To meet our Lord at Bethlehem,
Or crown'd with thorny diadem
On gloomy Calvary."

The holy season of Christmas, Epiphany, the seasons of Lent, Good Friday, Easter, Whitsunday, &c., are successively made the subjects of short, illustrative poems, while all the less celebrated holy days are duly noticed in their course.—*Southern Churchman.*

DR. PHYSICK.—His manner, as a lecturer, his biographer assures us, was grave, dignified, and impressive to an extraordinary degree. His style was clear and comprehensive, simple yet chaste. He was uniformly careful never to say too much. His choice of language was remarkably good, and he possessed the happy faculty of communicating knowledge agreeably and well, in great perfection. Perhaps one great reason for this was, that he never undertook to instruct others upon subjects which he did not clearly comprehend himself. He attempted no display of oratory; neither did he permit his reason and imagination to run wild in the regions of theory and fancy. His lectures were all carefully prepared and written out. He did not at all approve of extemporaneous lecturing; as he thought that in lecturing upon scientific subjects, and more especially such as involved the lives and happiness of our fellow beings, no man had a right to place so much confidence in the strength of his memory as is implied in that practice.—*Medico-Chirurgical Review.*

ALABAMA.—We have received the Journal of the Proceedings of the Ninth Annual Convention of the Church in Alabama.

A special committee was appointed to inquire whether the diocese were canonically entitled to elect a bishop at this Convention. There being a tie in the committee, and the chairman refusing to give a casting vote, the question was brought to the consideration of the Convention, and drew forth a long and animated debate; Messrs. Martin and Winn of the laity supporting the affirmative, and the Rev. Messrs. Hanson, Sawyer, and Johnson, the negative. On the requisition of five members, the vote was taken by orders, and the question decided in the negative, one parish only and none of the clergy voting in the affirmative.

The committee on the state of the Church made the following report, which, on motion, was accepted by the Convention:

"The Committee on the State of the Church, beg leave to report, that from an inspection of the Parochial Reports, which have been submitted to them, and which embrace a view of the condition of most of the parishes in the Diocese, they derive much satisfaction and encouragement. The Church is steadily growing, not only in all the elements of outward prosperity, but likewise in true holiness, which is the best security for its permanent establishment. While the elder parishes afford cheering evidences, that God has blessed the patient and persevering efforts of His servants, to glorify His name, some of the new parishes have given an earnest of future excellence, which the committee were not prepared to expect. And although there are important places in which the Church has been planted which have not been reported to the Convention, and which it is ascertained, from various sources, are unprovided with the ministrations of the word, yet the committee feel that they have reason "to thank God and take courage," when the whole state of the Church in this Diocese is fairly viewed. This conclusion they feel inclined to adopt, the more readily, when they consider that the Church has never yet been presented in its completeness, but has been hitherto without a head—shorn of its chief glory and its greatest strength. Having no Bishop, and enjoying only occasional supervision, (which, although not sufficient for our wants, is yet acknowledged with deep gratification,) the Diocese could not reasonably be expected to grow with that rapidity, which has marked the progress of other Dioceses having a complete organization. When this want shall be supplied, which we hope and pray may be as speedily as possible, there is no reason to suppose that there will be any limit to the advancement of the Church in this Diocese, but that which our own unfaithfulness may impose.

The following summary of the statistical information from eight parishes, viz: Christ Church, Mobile; Christ Church, Tuscaloosa; St. Paul's Church, Greensboro'; St. Peter's Church, Lowndes county; St. James' Church, Livingston; St. John's, Tuscumbia; Trinity Church, Lafayette; Trinity Church, Florence; (a missionary station;) and St. John's Church, in the Prairies, Greene county; will fully warrant the opinions above expressed in regard to the condition and prospects of the Church.

Communicants (added 79) 277, Baptisms (adults 14) 101, marriages 18, funerals 16, confirmations 64, Sunday school teachers 27, scholars 195, collections for missionary and religious purposes, $866 25.

The parishes from which no reports were presented are the following:—St. Paul's Church, Selma; Christ Church, Wetumpka; St. John's Church, Montgomery; St. Luke's Church, Cahawba; Christ Church, Haynesville; St. Paul's Church, Carlowville; St. Michael's Church, Marion.

Of these parishes, there are four which are now unprovided with ministers, viz: St. Michael's Church, Marion; Christ Church, Haynesville; (these are small and recently organized parishes, in which there are no places set apart for public worship;) Christ Church, Wetumpka; and St. John's, Montgomery; in which there are substantial brick churches, and should be settled ministers.

In view of these facts, the committee are constrained to utter one cry of lamentation, amidst the rejoicing in which they have been inclined to indulge on a survey of the whole Diocese, and to repeat their earnest prayer, that we may be soon permitted to enjoy the exclusive care and supervision of a Bishop, who shall, under God, and by the help of the Holy Spirit, be enabled "to strengthen such as do stand, to comfort and help the weak-hearted, and to raise up those who fall."

The Committee cannot conclude their report, without expressing their sense of the importance of having a full representation of the parishes constituting the Diocese, in the Convention thereof, especially at a time, when questions deeply affecting the welfare of the Church, may be expected to come before the Convention. And they would express the hope, that in future, no parish will neglect to appoint a delegation, whether it be provided with a minister or not. Some of the parishes are very attentive to this matter; but then we shall be most prosperous when all shall feel that the exercise of a franchise involving interests so important, is *a duty* which, as Churchmen, they should never neglect.

All of which is respectfully submitted by the Committee. N. P. Knapp, *Chairman.*

From an Address of the Rev. Dr. H. M. Mason, delivered at the laying of the corner stone of the new church of St. Peter's Parish, Easton, Md., we make the following extract:

"Are we at any time demanded, a reason of the faith that is in us? Is it asked, whence came this wide-spread ruin, this fallen condition of a world once perfect as it came from the hand of its Maker? Our answer is: *By sin.* Who brought this curse into the world? Our answer is: *By one man,* the first, more pure than the brightest of all his descendants, *sin entered into the world, and death by sin; and so death,* with all its dread array of issues, *passed upon all men.* Who shall achieve salvation from this curse? Our answer is: *No man may deliver his brother nor make an agreement unto God for him. Christ hath redeemed us from the curse; being made a curse for us.* The people of God have been purchased *with his own blood.* In this process, is the perfection of the divine attributes impugned? Our answer is: *Mercy and truth are met together; righteousness and peace have kissed each other.* Is man, unchanged from sin, the passive recipient of salvation? Our answer is: *we are to work out our own salvation, though it be God that worketh in us to will and to do.* By what inward operation? Our answer is: Even by that blood-bought Spirit of the same Jesus, *which witnesseth with our spirit* to our change of nature according to our holiness of life. How are these truths given and perpetuated to man? Our answer is: Through the process of revelation, age by age; *through those Scriptures which make us wise unto salvation,* of which that sacred body, whose head Christ remaineth for ever, is the faithful keeper and witness, invested with authority from on high, *the pillar and ground of the truth.* Are there commissioned agents in the body, whose special office it shall be to preserve the divine deposit of truth, and transmit it through successive ages? Our answer is: There are those who, *as the Father hath sent the Son, so hath the son sent them,* to perpetuate and to apportion their own powers, *even to the end of the world,* to be, and to create ambassadors, *as though God did beseech* a sin-blasted but redeemed world, *Be ye reconciled to God.* Are there signs and pledges of this election of grace, and of the holy hopes which are bound up in these truths, and this display of the divine philanthropy? Our answer is: *As oft as ye eat the bread and drink the cup* of the commemorative sacrifice, *ye do show forth the Lord's death till he come; or else ye have no life in you;* though imparted, when, *born of water and the Spirit,* ye entered the kingdom of heaven *in the name of the Father, and of the Son, and of the Holy Ghost.* And all this to be productive of what end? Our answer is: Transcendently glorious, and gracious, and eternal. Restored to the likeness that was lost, the saints of God, rising from the gloom of the grave, the darkness of death dispersed, shall awake to that which is not given to mortal eye to see, to mortal ear to hear, to mortal heart to understand; to die no more, to sin no more, to sorrow no more; their feet to tread those silver mountains whose vision is of boundless love; their hands to grasp the holy horns of that golden altar before Jehovah's throne, whose victim is the *Lamb slain from the foundation of the world;* their lips to quaff that bowl of bliss which is from God's own hand; their light to brighten from that sun which never goes down; their song to rise from that living chorus, which, in the voices and the viols of angels and archangels, swells the arches of the skies; and their hearts to beat with no pulse but of that *joy* which is *unspeakable and full of glory.*

"*Other foundation can no man lay;* and as on this foundation, what other superstructure can thought conceive, more worthy the wishes of the blessed, more suited to the mercy and the might of an Almighty hand? This is the temple, this the building eternal in the heavens, whose courts we shall for ever tread, whose glories will be our eternal theme."

"The Church."—By the last number of this paper we perceive that its place of publication is changed from Cobourg to Toronto. It is to remain in charge of its present able editor, the Rev. Mr. Bethune. Commenting on the state of religion in the province with special reference to the tortuous policy by which the Church is like to be deprived of the benefits anticipated from the Clergy Reserve lands, the editor remarks:

"Need we say that by the measure now proposed for the imperial sanction, that benefit will be worse than lost—that it will be converted into a mischief, a curse? Who that looks upon the divisions of Protestantism in this colony, and perceives that, by this new plan of religious endowment, this division must be fostered and perpetuated and multiplied, can hesitate to acknowledge that a heavy blow has been dealt at the Reformed Religion, and a new influence indirectly communicated to the cautious but certain advances of Popery? And who that thus calmly and conscientiously views the picture, both present and prospective, of our religious state, can accuse us of an unbecoming exclusiveness in insisting upon the maintenance of Truth, and Order, and Unity, in any scheme for the public support of religion in these provinces?

"We know, however, that we have spoken, and reasoned, and warned, well nigh in vain. The administrators of the affairs of the empire are heedless of the force of these truths, and like Gallio care for none of these things. Present tranquillity is their utmost aim; and if the approaching convulsion can be but stayed until their own earthly race is run, they are content. And the friends of truth and order, though a powerful and (thank God) an increasing band, have never put forth, as they should, their concentrated might. Had this been done here, opposition to the first principles of our venerated Constitution—yes, and to the first principles of the Bible—would have been impotent and fruitless. But many have stood indolently aloof, or through a wretched moral cowardice have joined in the cry of the foe. The foe has, therefore, made his advances—the banner of ungodliness is about to flaunt over the turrets of Zion—and the work of havoc will soon commence. Yes, in a few years, unless the working of the present leaven be timely checked, unless the influence of present measures be mercifully overruled, England's flag will be furled on this continent, and the genius of true freedom and of undefiled religion will take her flight when monarchy expires."

EXTRACTS FROM THE FIFTH ANNUAL REPORT OF THE DOMESTIC COMMITTEE OF THE BOARD OF MISSIONS.

(Copied from the Spirit of Missions for July, 1840.)

Funds.—The Committee began the year with a balance in their treasury of $13,494 53. The amount, which they have since received from all sources, has been only $25,000 84. Of this sum $3,058 24 have been derived from interest on permanent funds and on temporary loans, and from other incidental sources; and the residue from the contributions of the Church. But of this residue, $2,332 97 were received merely on deposite for specific objects, and not made subject to appropriation by the Committee: so that the whole amount of contributions placed at the disposal of this Committee by the Church during the year, for the Domestic missionary work, has been only $19,609 63.

Acts of the Committee.—Since their last Report the Committee have appointed the following clergymen as missionaries, viz.—The Rev. W. Allanson, the Rev. W. Barlow, the Rev. D. Brown, the Rev. J. Chilton, the Rev G. W. Cole, the Rev. S. R. Crane, the Rev. J. H. Drummond, the Rev. Benjamin Eaton, the Rev. Abm. Edwards, the Rev. Charles Fox, the Rev. David Griffith, the Rev. Melancthon Hoyt, the Rev. L. B. Hull, the Rev. Aaron Humphrey, the Rev. S. W. Manney, the Rev. J. D. Mead, the Rev. P. R. Minard, the Rev. J. H. Norment, the Rev. H. R. Peters, the Rev. T. C. Pitkin, the Rev. Charles Prindle, the Rev. J. E. Sawyer, the Rev. J. J. Scott, the Rev. Wm. Scull, the Rev. Isaac Smith, the Rev. Daniel Stephens, D. D., the Rev. John Ufford, and the Rev. J. A. Wilson; in all, 28.

The resignation of the following missionaries has been accepted, or they have otherwise ceased to be connected with the Committee, viz.: The Rev. W. Barlow, the Rev. S. Buel, the Rev. N. N. Cowgill, the Rev. E. De Wolfe, the Rev. R. Dyce, the Rev. J. F. Fish, the Rev. J. R. Goodman, the Rev. Henry Gregory, the Rev. R. G. Hays, the Rev. C. S. Hedges, the Rev. Benjamin Hutchins, the Rev. D. V. M. Johnson, the Rev. Jehu Jones, the Rev. D. S. Lewis, the Rev. Andrew Matthews, the Rev. J. H. Norment, the Rev. Henry Payne, the Rev. Ebenezer Williams, and the Rev. A. A. Willis—in all, 19; making the whole number of missionaries (now 71) 9 greater than last year.

The following missionary stations have been recognized, viz: In Wisconsin, Southport and Racine; in Indiana, Connersville, Laporte, and New Harmony and Mount Vernon; in Arkansas, Pine Bluff, Fayetteville, Batesville, Washington, and Post of Arkansas; in Indian Territory, Fort Gibson; in Louisiana, Shreveport, Opelousas, and Natchitoches; in Tennessee, Williamsport, and Bolivar; in Illinois, Robin's Nest; in Michigan, Lenawe county, Kalamazoo, Ypsilanti, and Pontiac; in Ohio, Racoon, Gallia county; and in Maine, Augusta; in all, 21: and the following have been discontinued as stations, viz: In Indiana, Michigan City; in Alabama, St. John's in the Prairies; in Florida, Quincy; in Tennessee, Brownsville, (united with Jackson;) in Michigan, Adrian and Edwardsburgh; and in Ohio, Miami and Perrysburgh; in all, 7; making the whole number of stations, (now 131,) 14 greater than at the time of the last Report.

Green Bay Mission School, W. T.—The Mission School at Green Bay has been continued upon the reduced scale; the proceeds of the mission-farm defraying all the expenses of the household and a part of the salaries of three assistants. The services of the Superintendent are gratuitous. The number of pupils is about a dozen, chiefly of the Menomenee tribe. Two of them have recently been baptized, all now being by that sacrament members of Christ's Church; and, under the teaching of the female assistants, these youths will be trained up in the nurture and admonition of the Lord. Thomas Beard, an Oneida, educated at the mission, and Mary Fletcher, a Menomenee, also educated at the mission and residing in the mission family until recently, have been married, and now reside with the Oneidas at Dutch Creek. They were both confirmed by Bishop Kemper in 1838, and gave evidence of decided piety. The influence of their Christian deportment and example, it is believed, will be felt at Duck Creek. Louisa Powell, whose name has been mentioned in former Reports, and whose matured Christian character and capacity for usefulness fitted her to be a valuable assistant in any effort to christianize the people with whom she was by blood connected, was, about a year since, called to her rest. She departed in the comfort of a reasonable, religious and holy hope. Those who, in years past, have aided in sustaining the Green Bay School, can rejoice that, through God's blessing upon the means there used, this happy spirit was reclaimed from heathen darkness, and will forever sing the song of the redeemed on high.

(Further extracts will be given next week.)

SUMMARY.

ORDINATION.

The imposing ceremonies of the Episcopal Church, inductive of candidates into its ministry, were performed yesterday at Saint Andrew's Church. The candidates for the holy office were the Rev. Robert Bethell Claxton and the Rev. Thurston Bedell, son of the late lamented Gregory Townsend Bedell. The Right Reverend Bishop Onderdonk officiated, assisted by the venerable Bishop Moore, who preached the Ordination Sermon, in the course of which he alluded in the most feeling, eloquent manner, to the late pastor, Dr. Bedell, in an address especially directed to his son. The former prelate performed the laying on of hands to Mr. Claxton, the latter to Mr. Bedell. After the ceremonies, the clergy present, among whom were the Right Reverend Bishop McCoskry and the Reverend Dr. Tyng, united in the sacrament of the Holy Communion.

The Rev. Mr. Bedell preached at Saint Andrew's yesterday afternoon.

The Rev. Mr. Claxton preached at Saint Paul's yesterday evening.—*Philadelphia U. S. Gazette, July 20.*

From the Banner of the Cross.

JUBILEE COLLEGE.

We had the pleasure of hearing the Rt. Rev. the Bishop of Illinois, at St. Peter's Church, on the afternoon of Sunday last, and could not repress a feeling of regret that there were so few present,—owing we presume to the absence from the city of many of the congregation,—to listen to a discourse which could not have failed to touch every bosom in which the principle of love to God and good-will to man was not altogether extinguished. The venerable preacher drew a striking portraiture of the religious destitution of the West; and the necessity of making an immediate effort to remedy the evil, by founding institutions in which secular, shall be based upon Christian knowledge, was strongly urged from considerations of patriotism, and selfish security, as well as from the higher motive of imperative duty. We were glad to learn that the mission of the Bishop in behalf of Jubilee College had not been wholly unsuccessful; the subscription was begun in Natchez by individuals who had been his pupils when a missionary in Louisiana more than thirty years ago, and the amount thus far secured is about $20,000,—two fifths only of the sum required. The remainder he hopes to obtain in the eastern cities, and in view of the importance of the object it ought to be cheerfully and promptly contributed. His friends in England are still mindful of him, and the Bishop mentioned in the course of his sermon, which was founded on the text, *the Lord will provide,* that three hundred and seventy-seven pounds sterling had recently been remitted from that quarter. As a commencement of operations he has purchased between three and four thousand acres of the best land in Illinois; a part of which, consisting of luxuriant prairie, is already under cultivation; dwellings have been erected for the accommodation of a teacher and his pupils, and a chapel and school house, of gothic architecture, has been built of stone, unsurpassed by any edifice of equal cost west of the mountains. The basis of the future college is thus broadly and permanently laid, and funds only are wanting to raise thereupon an appropriate superstructure, and furnish it with men and the apparatus necessary to fulfil the great object of its establishment.

ORDINATION.

On Sunday, July 12th, in Christ Church, Reading, Mr. George Bucker was admitted to the holy order of Deacons, by Bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. W. H. Odenheimer, of this city; the bishop preached; and the candidate was presented by the Rev. R. U. Morgan, the rector of the Church, who also assisted the bishop at the holy communion.—*Ib.*

We understand that Bishop Chase, since his arrival in Philadelphia, has already received from its inhabitants, and from external sources, the sum of $2407; two thirds of which were a donation from a single individual. The Bishop will preach at the church of the Evangelists on Sunday morning.—*Ib.*

EXTRAORDINARY DISCOVERY OF AN ANCIENT PRINTING PRESS IN INDIA.

When Warren Hastings was Governor General of India, he observed that in the district of Benares, a little below the surface of the earth, was to be found a stratum of a kind of fibrous wooden substance, of various thicknesses, in horizontal layers. Major Roebuck, informed of this, went out to a spot where an excavation had been made, displaying this singular phenomenon. In digging somewhat deeper for further research, they laid open a vault, which on examination proved to be of some size, and to their astonishment, they found a kind of printing press, set up in the vault, and on it movable types, placed as if ready for printing

Every inquiry was set on foot to ascertain the probable period at which such an instrument could have been placed there, for it was evidently not of modern origin: and from all the Major could collect, it appeared probable that the place had remained in the state in which it was found for at least 1000 years. We believe, the worthy Major on his return to England, presented one of the learned associates with a memoir, containing many curious speculations on the subject.

Paper we know to have been manufactured in the East many centuries before we had any knowledge of it; and we have many reasons to think that the Chinese have been acquainted with the mode of printing they now employ many centuries before Faust invented it in Europe. It certainly does no credit to the inventive genius of the Romans, to know that they approached so near as to engrave in a style not to be equalled in the present age, on gems and stones, and of course the taking of impressions from them, that they should still have remained ignorant of the art which has bestowed so many blessings on mankind.

Use of the Arches of a Railway.—In the populous parish of St. George-in-the-East, where schools are greatly needed, the Rev. W. Quekett, curate of the parish, has converted three of the arches of the Blackwall Railway into a commodious school-room for an Infant and Sunday school. The arches are between 30 and 40 feet each in length, 28 feet wide, and 18 feet high, and are rendered water-tight by being set in cement, and covered at that part by the Railway Company with an additional coating of asphalte. The three arches have a communication with each other by a doorway turned in the brickwork of each arch; a play-ground is attached the whole length of each side, and the master's house enters and adjoins the same, and the whole is enclosed with a high brick wall. Numbers of persons daily visit the schools, on account of the novelty of the situation, which were opened lately with great *éclat* by the attendance of all the respectable inhabitants, and the neighboring clergy, on which occasion an admirable sermon was preached by the Rev. Mr. Stone, Rector, of Spitalfields. Four hundred children are now daily in attendance, and easily accommodated. The whole does the greatest credit to the reverend gentleman by whom they were designed, and under whose direction they were entirely fitted up, and the means obtained.

HEBREW CHURCH AT JERUSALEM.

The friends of that interesting people, the Jews, will be gratified to learn that the cause of Christianity is making considerable progress among them. A Hebrew Church, by the last accounts, was building in Jerusalem, and in a state of great forwardness. A house had in the mean time been hired, and licensed for divine service, by the Bishop of London. The Liturgy, the beautiful Liturgy of our scriptural Church, has been translated into Hebrew, to the end of the Litany, and is in daily use in that very city where the Lord of Glory, the Redeemer of mankind, suffered such cruelty, and indignity, and finally gave up his human life for his countrymen according to the flesh. How amazing are the workings of Divine Providence! how surpassing human comprehension the wonders of Redeeming love! The house in which the service according to the Church of England is read, was attended lately by 400 Jews, of whom about one fourth profess Christianity. These facts, communicated to a correspondent in England by the Rev. Carter Hill, Secretary to the Jews' Society, Newcastle, must be gratifying to every Christian, and the reflection most pleasing, that on every Sabbath day, so many Jews, in their own land, and in their own tongue, are joining in the response in acknowledgment of the true Messiah—"Thou art the King of Glory, O Christ!"—*Barbadian.*

Scilly Islands.—A letter has been received here from a gentleman in London, stating that the question respecting the Christian Knowledge Society's Missions at Scilly was finally settled last week, by the resolutions passed by the committee being ratified at the general meeting; the trust fund being raised to £4000. The present missionaries, it appears, are to retire shortly, on pensions of £75 per annum, which, considering the length and nature of their services, will be thought only a very moderate allowance. The "Trust Fund" above alluded to, is for the purpose of continuing the Society's benevolent purposes towards the islanders; but our correspondent adds, that those who were instrumental in bringing about these changes, hardly foresaw the full consequences of their interference, which will involve a loss to the islands of some hundreds of pounds annually. The average expenditure of the society, on its mission and schools at Scilly, for the last 20 years, has exceeded £500 per annum.—*Cornwall Royal Gaz.*

A NEW SECT IN ENGLAND.

An American lady now in England, whose correspondence is published in the Christian Register, writes as follows:

Among the seceders from the Church of England, a sect has lately sprung up, calling themselves the Providence Society. I have not been at any of their meetings, but I happen to know some of the results: in one instance, in Exeter, the son of a lord has given up his patrimony for the benefit of his poorer companions; and his taste directs him to keep a boarding house, in which all the furniture is of the most humble kind; articles which in genteel houses are of mahogany or rosewood, here are made of deal; and all things else correspond. No persons are permitted but those who belong to the Providence Society, and then rank or station is not a matter of inquiry. One young lady, whose family I know, has lately thrown her beautiful drawings, albums, &c., into the sea; given up all elegant pursuits, and married quite a common person. The young ladies who have become converts, are said to be known by their slovenly, dirty appearance, for, as they admit no distinction of rank, and have not learned to be notable, they appear in a most pitiable condition. I hope they have some good points about which I have not yet been informed. It seems rather extraordinary that such unpromising pretensions should make converts chiefly among the rich and the gentry of the land.

SCOTLAND.

Knox's Liturgy.—The University of Edinburg lately received from Mr. Greenhill, stationer, Bank street, the valuable donation of a copy of a very rare work, printed at Edinburg in 1567, being a translation into Gaelic of the Book of Common Order, or Knox's Liturgy, by John Farsewell, Bishop of the Isles. This copy, though not quite entire, contains all the most interesting matter for which the book is distinguished, reflecting light on the state of the Highlands at that period, in respect of knowledge, morals, and civilization. A complete copy, which belonged to the library of the Duke of Argyll, existed about twenty years ago; but it is not known generally, if known at all, where it is now deposited. There was, at the time referred to, an intention of publishing a translation of it into English; but, through the ill health and other adverse circumstances of the translator, the design was abandoned. It is to be hoped it is not irrecoverably lost.—*Edinburg Advertiser.*

Newport, R. I., was the scene of an anecdote related of the late Dr. Smith, of Connecticut. It was not long after the revolutionary war, when Dr. Smith, then a clergyman of the Scottish Episcopal Church, arrived in this harbor on the morning of Sunday. The captain of the ship, knowing there was no clergyman attached to the Church here, proposed to the Doctor that he should officiate, and notice was very quickly communicated. The Church folks eagerly embraced the chance, and there was a good congregation. On commencing the general confession, the good parson observed all the congregation standing. He rose from his own humbler and more appropriate position, and exclaimed in his native dialect, "Hoot, what do I see? standing on ye feet while confessing your sins to Almighty God! Down on your knees, every mon o' ye!" The effect was complete, and the obedience perfect.

YORK MINSTER.

To the Editor of the St. James's Chronicle.

The following lines annexed to a fine print of York Minster, published in 1750, will probably be interesting to many of your readers at the present moment. A Subscriber.

"About the year of Christ 627, a little oratory of wood was erected in the very place where the great church now stands, in order to baptize Edwin, the Northumbrian King, in the Saxon Heptarchy; he and his family having been just then converted to Christianity by Paulinus, afterwards made the first archbishop of this see. The said Edwin also began to erect a magnificent fabric of stone in which the oratory was included, but was finished and near destroyed again in the reign of Oswald his successor, A. D. 632. The church after this laid in ruins till about the year 669, when Archbishop Wilfrid restored it; in which state it continued to the year 1069, when the church with the whole city was reduced to ashes by the Norman Conqueror. It was rebuilt again from the ground by Archbishop Thomas the First, about 1080; and once more accidentally destroyed by fire, A. D. 1137. Begun to be restored again 1171 by Archbishop Roger and several succeeding bishops, but was not wholly finished in the manner it now stands till the year of Christ 1426."

CALENDAR.

JULY.

25. St. James the Apostle.
26. Sixth Sunday after Trinity.

AUGUST.

2. Seventh Sunday after Trinity
9. Eighth Sunday after Trinity.
16. Ninth Sunday after Trinity.
23. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Eleventh Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's County.—Fifth Sunday after Trinity, July 19, confirmed 18 in Christ Church, Manhasset.

Monday, July 20, confirmed 4 in St. Paul's Church, Glen Cove.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixth Sunday after Trinity, July 26, Islip. Tuesday, 28, Hempstead, *Queens County.* 29, Rockaway. 30, Jamaica, Grace Church in the day, and the colored congregation at night.

Seventh Sunday after Trinity, August 2, A. M. Christ Church, *Troy,* Ordination; 4 P. M. Cohoes, *Albany County.*

Eighth Sunday after Trinity, August 9, Otego, *Otsego County,* Ordination A. M., Confirmation P. M. Tuesday 11, Delhi, *Delaware County,* Ordination A. M., Confirmation P. M. Thursday, 13, Catskill, *Greene County.* 14, Athens.

Ninth Sunday after Trinity, August 16, Hampton, *Washington County,* Consecration A. M., Confirmation P. M. Tuesday 18, Glens Falls, *Warren County* Ordination A. M., Confirmation P. M. Friday, 21, *Hudson.* 22, Ulster, *Ulster County.*

Tenth Sunday after Trinity, August 23, Upper Redhook, *Dutchess County.* Festival of St. Bartholomew the Apostle, Monday, August 24, Kingston, *Ulster County.* 25, Hyde Park, *Dutchess County.* 26, St. Paul's Church, Poughkeepsie. 27, Wappinger's Creek. 28, Marlborough, *Ulster County.*

Eleventh Sunday after Trinity, August 30, Monticello, *Sullivan County.* Tuesday, September 1, Goshen, *Orange County.* 2, Walden. 3, Newburgh. 4, Fishkill Landing, *Dutchess County.* 5, Fishkill.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County.* Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County.*

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

MISSION CH. OF THE HOLY EVANGELISTS.

On Sunday next, July the 26th, the regular Quarterly Sermon will be preached, and a collection towards supporting the station made, in the Church in Vandewater street, by the Rev Benjamin C. Cutler, D. D. Service to commence at a quarter before eight o'clock.

N. B. The Organist and Choristers of this church are blind persons. And on this occasion, a full choir from the Institution for the Blind will be in attendance, and give interest to the services. The attendance of persons generally, and of Episcopalians in particular, is respectfully requested. July 22, 1840.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A *special* meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening the 27th instant, at a quarter before eight o'clock. Punctual attendance is requested.

By order, Wm. A. Duncan, *Recording Secretary.*

July 24, 1840.

NEW YORK PROTESTANT CITY MISSION SOCIETY.

Special Meeting.—The Board of Managers of this society are respectfully requested to attend a special meeting to appoint a committee to receive the nomination of a missionary at large, from the Rt. Rev. B. T. Onderdonk, on Wednesday evening, July 29, at a quarter before eight o'clock, at the committee room, Vandewater-st.

By order, Wm. R. Wadsworth, Secretary.

July 22, 1840.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sum:—

From Mrs Eliza R Deas, librarian of the Female Episcopal Bible, Prayer Book and Tract Society, Charleston, by the hands of Mr. George Taylor, for the purchase of Tracts, $55.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 6th instant, has received the following contributions, viz.

Tenth quarterly payment of J W K for missionary purposes, $16 67. From St Paul's ch, Milwaukie, Wisconsin, per Rev L B Hull, $8. From Mr John A Fitch, Sheldon, Vermont, for domestic missions, 1$. From St Stephen's church, Providence, R. I, per the hands of Gideon Ganett, esq, for domestic missions, $29 92. By the same hands, from the children of the Sunday school of the same church, for the like purpose, $2 23. From C S Sheaff, esq, through G B Murphy, P M, Westernport, Md, a donation, $4. Proceeds of the set of ear ornaments from a lady in New Jersey, acknowledged in the treasurer's report of first of July, for the use of missions in the diocese of Bishop Kemper, $4 50. From Mrs Mary E Gray, of Christ Church, Winchester, Va, $3. By the hands of the Rev Jacob L Clark, rector, received from the offerings of St John's Church, Waterbury, Con, for domestic missions, of which $25 are to be appropriated to the benefit of the infant church in the town of Mendon, Adams county, Illinois, $110. By the hands of the Rev Oliver Hopson, rector, received from the offerings of St Michael's church, Naugatuck, Con, $10—to be equally divided between the two committees, $5. Total receipts, $174 23.

July 8, 1840. James Swords, Treasurer.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From St Stephen's ch, N Y, Rev J H Price, rector, collection on Sunday, 12th July, $55 53, and from the scholars of St Stephen's ch Sunday school, $43 11—together, $98 64, for missionary fund. From Church of Nativity, N Y, Rev H Ten Broeck, rector, collection for education fund, $3 30. From female education and missionary association of St Paul's ch, Troy, by Mrs. Martha C Warren, treasurer, for education fund, $49, and for missionary fund, $306. From St Paul's ch, Troy, Rev R B Van Kleeck, rector, collection on Sunday, 19th July, for missionary fund, $104 72. "From a former beneficiary of the society," for education fund, $200. From All Saints ch, N Y, Rev B I Haight, rector, collection on Sunday, 19th inst, for education fund, $75 48. Total, $837 14.

July 22, 1840. C. N. S. Rowland, Treas.,
55 Water st.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending July 23, from the following individuals, viz.

Charles Stimpson, jr, Boston; Bell & Entwisle, Alexandria, D C, with remit; P M at Hamilton; A P Cleveland, Mobile, Ala; P M at Catskill; R S H George, Phila.

Packages have been forwarded from the Depository during the week ending July 16, as follows:

To S Babcock, New Haven, Con, 1 package, sent to D Appleton & Co; Rev E Williams, Cold Spring, Putnam county, per steamer Osceola; Bell & Entwisle, Alexandria, D C, per schr Victory; D Brunner, Baltimore, per schr Rochester; James E Hoyt, Washington, N C, 1 package, sent to Mitchill & Co, 194 Front st; Mrs Eliza R Deas, Charleston, S C, per ship Catharine.

WANTED,—A respectable widow lady, to take a house pleasantly located for a boarding house. A family of boarders can be had immediately. The best of reference as to character, will be required. For particulars, application may be made personally or by letter to Mrs. Elizabeth Gautier,
49 Washington street, Jersey City, N. J.
July 22, 1840—1t$

THE BOOK OF PSALMS.
F. J. HUNTINGTON & CO, 174 PEARL ST,
HAVE recently published the Psalms of David translated into English verse, by the Rev. George Burgess, Rector of Christ Church, Hartford.

They also publish and keep constantly on sale, WHOLESALE AND RETAIL, a very complete and extensive assortment of books and stationary requisite for schools and academies in every department of education, which they offer on the most reasonable terms. Among their publications are, the Malte Brun School Geography and Atlas, and Parley's Geography, the former in use in the Public Schools in this city; Mr. Lincoln's Lectures on Botany, Chemistry, and Natural Philosophy; also, by the same author, Botany, Chemistry, and Natural Philosophy for beginners; Burritt's Geography of the Heavens, with an atlas; Kame's Elements of Criticism, 8vo.; Webster's School Dictionary, 12mo.; and 18mo.; Mr. Willard's Universal History, with an Atlas; Gallaudet's Picture, Defining and Reading Book, &c., &c.

⁂ *The attention of School Committees, Teachers, and the Trustees of Academies and High Schools, especially solicited.* July 25.

A STUDENT OF THEOLOGY,
A GRADUATE from some college, desirous to prosecute his studies in a pleasant country village, and willing to teach a few hours each day, may hear of a situation to his advantage, by applying at No, 16 Spruce-street, second story, back room, from 10 to 2 o'clock. July 15—3t

WOLFF'S JOURNAL.
JOURNAL of the Rev. Joseph Wolff, in a series of letters to Sir Thomas Baring, containing an account of his missionary labors, and ending with his visit to America in 1839, just received from London, and for sale, wholesale and retail, by
SWORDS, STANFORD & Co,
July 9. 152 Broadway, New York.

ORGANS FOR SALE.
THE subscriber offers for sale the following organs: An excellent second-hand organ, with two sets of keys, in a handsome mahogany case, with gilt front pipes; dimensions, 15 feet high, 9 1-2 feet wide, 5 1-2 feet deep, and contains the following stops: Great Organ, open diapason, stop'd diapason, principal, twelfth, fifteenth, and trumpet. Swell, dulciano, Stop'd diapason, flute, and hautboy. Choir Bass, stop'd diapason, and flute. This organ is in excellent condition, and will be sold a bargain.

A new swell organ, of six stops, 10 feet high, 6 feet wide, 3 1-2 feet deep.

Two small church organs, without swell, of four and five stops, 9 1-2 feet high, 5 1-2 wide, and 3 feet deep.

An assortment of parlor organs, of various power and style of finish.

A second-hand parlor organ will be sold cheap.
Henry Erben,
July 11—tf Centre-street, head of Canal-street.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

ST. MATTHEW'S HALL,
PORT COLDEN, NEW JERSEY.
IN this Institution young gentlemen acquire a Mathematical, English, or complete Classical education. The grounds of the Hall comprise 80 acres, situated in a very fertile and healthy district of the state. It is under the control of the Bishop of New Jersey.

For further particulars, inquire of Floyd Smith, D. A. Cushman, or William Van Antwerp, Esqs.; or of Rev. Dr. Seabury, and Rev. Dr. E. D. Barry.

The Rev. P. Teller Babbit is Principal and Chaplain, who can be addressed for admission; or
Wm. C. Dusenbery, *Actuary.*

⁂ The cars and stages for Port Colden, via Morristown, leave the foot of Courtlandt street every morning at 8 o'clock, and arrive at Port Colden at 5 in the afternoon. June 27—tf

CHURCH ALMANAC FOR 1841.
WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society,* the
CHURCH ALMANAC,
designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to Thomas C. Butler, Agent, No. 28 Ann street, New York.

New York, May 9, 1840. tf

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

R. S. H. GEORGE,
THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia,*—Agent for The Churchman and Protestant Episcopal Sunday School Union.
March 28. xtf

DELAWARE ACADEMY.
Rev. Daniel Shepard, A. M., *Principal.*
Mrs. Emeline P. Ten Broeck, *Preceptress.*
THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical,* and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks. Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.
AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

POETRY.

For the Churchman.

MY SISTER'S GRAVE.

I.

My sister's grave!—in those few words
A world of memories dwells;
Beneath whose sacred heaven the soul
Wakens its holiest spells;
Imbodying to its own pure thought,
Full many a dream of day;
And summoning back the forms still loved,
But long, long passed away.

II.

Eve's tranquil hour, its softness shed
Upon the landscape wide;
And I was lingering round the spot
Where slept my parents' pride.
A fair and gentle sister she;
A bright and winsome child;
Whose frolic voice was sweet to me
As when a sunbeam smiled.

III.

But she soon passed from earth, a flower
Of life's just opening day;
Tasting its genial influences,
Then vanishing away.
We laid her in a quiet spot
With flowers and verdure drest;
And breathing—who could refrain?—a prayer,
We left her there to rest.

IV.

We left our hearts!—for who can rend
Affection's ties away?
—And *still* the spirit seems to haunt
Its silent house of clay.—
(And is it not a pleasant thought
To commune with the dead;
To call the waiting spirit back
Which to its God hath fled?

V.

For though to this rough world again
We dare not say return
To those who once were with us here;
Still as the heart doth burn,
With feverish impulses of love,
—Strange longings for the dead—
Their living forms, in hues of life,
Steal back with noiseless tread.

VI.

The heart its own bright world can fill
With beings not of clay;
When memory's mysterious voice
Calls up the dead to-day.
And well I joy to think, that all
Christ's children are in one:
Infants, and they of hoary hairs,
With "seraphs round the throne."

VII.

Or here or in the spirit world,
—Sealed with Christ's crystal sign—
They live, and think, and feel with us,
Joined in our HEAD divine.
And when HE comes all robed in light,
And clouds of angels round;
His virgin children first shall hear,
And hail the joyful sound.)

VIII.

I said we left our hearts:—'twas so—
—And often sought them there:—
And when in that lone spot, we seemed
To breathe a holy air.
The flowers sprang blooming from the turf
That pressed my sister's form;
Through spring and summer-tide they smiled,
In sunshine and in storm.

IX.

And there a bird with sweet soft voice
And wing of heaven's own dye,
Hung round that loved and sacred place
Like some strange mystery.
All through the halcyon days of spring,
And through the summer long;
At morn and eventide we heard
His gentle stream of song.

X.

Time journeyed on; and I had roamed
For many a weary day;
Till from my childhood home had gone,
Each loved one far away.
And now while lingering near the spot
Where slept my sister's form;
And my heart's deep of sorrow swelled
Lashed by my grief's wild storm;—

XI.

That self-same bird, or one as fair,
Began his vesper lay;
A strain of sweet sad tenderness—
My grief it passed away!
Calmly I left the spot as eve
Crept down the purple west;
And the prayer lingered on my lips,
Rest, gentle sister, rest! CAM.

GOD.

Holiest of Holies! thou art God alone,
On thy all-glorious, everlasting throne!
Thou, Rock of ages, dost the same abide,
While our durations by short minutes glide;
Thy wondrous works thy mighty power declare,
Which yet faint sketches of thy glory are.
Thy majesty ten thousand suns outvies,
A sight too radiant for the seraph's eyes.
Thy deity, uncircumscrib'd by space,
Fills heaven, and earth, and extra-mundane space;
Above all change unchangeably abides,
And as it pleases, casual changes guides.
Thou present art in this terrestrial sphere—
Where'er we fly or hide, thou still art near.
Thou present art when sinners dare thy stroke;
Thou present art when saints thine aid invoke.
Thou, in all sin's recesses, dost survey
Pollution with an unpolluted ray.
Thou present art all creatures to sustain,
And influence thine universal reign.
Thou in the temple of the world dost dwell,
All blessings to confer, all ills expel:
Benign, or dreadful, thou still present art,
In every saint, in every sinner's heart.
Thy saints there for thy Godhead temples build,
Which with thy gracious Shechinah are filled;
And from thy presence sinners feel within,
Anticipation of wrath due to sin.
Thou searcher of my heart! my heart possess,
Thine own idea deeply there impress.
O purify me, Lord! as thou art pure;
From the polluting world my soul secure;
Thine image re-engrave: to copy thee
Is my chief prayer—shall my ambition be.
BISHOP KEN.

REPENTANCE.

God hath promised pardon to him that repenteth; but he hath not promised repentance to him that sinneth.—*Anselm.*

There is a paradox in pride: it makes some men ridiculous, but prevents other from becoming so.

From the Episcopal Magazine and Church of England Warder.

SERMON PREACHED ON THE DEATH OF A LADY WHO HAD BEEN A FAITHFUL TEACHER OF YOUTH.

MARK xiii. 37.—"What I say unto you I say unto all, watch."

The exhortation of the text is one of practical importance; yet however striking to those who read it aright in the inspired word of God, it seldom comes home with such personal application as when pointed by some event in which our feelings are engaged. It is the most difficult problem of our religion, to give it that personal application it requires. We are ever anxious to apply its exhortations to others, or ready to assent to their general importance; but it is with difficulty we are brought to find in them a personal interest, or to acknowledge that it is to us they apply.

This first and greatest object of our religion is partially accomplished, when circumstances of pressing interest engage our feelings on their side. Such, my brethren, will be felt our present situation. Let us remember—if, indeed, there is need of calling it to remembrance—what has taken place since last we met, and almost within the precincts of this holy presence, and we shall understand the personal application of our blessed Saviour's words: "What I say unto you I say unto all, watch." Disclaiming any intention of exciting your feelings, which I am sure I carry with me, or of indulging in praise, there is but one legitimate object in bringing this subject before you: the only just view we may take of it as an example and warning.

Now to sanction such an application, there is no practice more common in the Scriptures, there is none of more practical effect, than proposing for our imitation the characters of those who have gone before us, in the graces or the virtues that have brightened their paths; and whenever such examples can be brought home to our own observation, they appeal to us with peculiar force. To God only is the heart open, or the desire and motive known. It is dangerous, therefore, even in the brightest example, to suppose we have a character without blemish. Let it therefore be understood, that our estimate of character is faulty, and that example extends no farther than those graces and virtues by which the character is adorned, which, when united with and grounded on religious principle, perfect the Christian character. It will not be asked me here, because the nearness of the object sets its value in its strongest light; but in the world it might, to enter fully into the character proposed to us as an example. It is that of one unostentatiously pious and charitable, who walked merely in the ordinary paths of life, but walked in them circumspectly and wisely, in love towards God, in charity, the most active charity towards man. Far more brilliant characters adorn the pages of history, on whose actions and opinions we delight to dwell; but it may be safely questioned, whether there are any whose example may lead so many forward in the paths of life. These higher characters come but within the imitation of few. The milder graces and unobtrusive piety of humbler life will shed their influence over many a heart. We cannot all be great, but we may all be good. The higher virtues, if indeed they deserve that distinction, may be beyond our reach; but in the most ordinary paths of life, it is in the power of every one "to do justly, to love mercy, and to walk humbly with his God."

If, then, example is valuable, it is valuable in proportion to the number of those who may be influenced by it; and thus have I endeavored to show you, that where one may be incited to imitate the higher, thousands may be moved to imitate the humbler virtues. Thus, then, my brethren, in the example it is my pleasing yet painful duty to propose to you, it is not one virtue or one grace set prominently forward for your imitation, but a whole life of charitable and consistent piety. I know that there are few among you that cannot record some act of kindness, that have not still by you some memorial of her cheerful exertions on your behalf. To the rich and the great it may be reserved to record the splendid liberalities with which, in our happy country, their names are so often and so honorably identified; but of her whose character is proposed to your imitation, it may be almost said, as of old by the apostles, "Silver and gold have I none, but such as I have give I thee." Witness her willing devotion of her time or exertions to benevolent institutions; her kindness to the sick, her attention to the wants of the infirm, her anxious provision for those trying seasons of her sex, when kindness and sympathy are so deeply felt; her ready disposition to enter into the feelings of every one, "to rejoice with them that did rejoice, to weep with them that wept;" and many may go away in astonishment at the good effects a ready hand and willing heart may produce, even when unaided by such worldly resources as her example may teach us the value of. Her course through life, though unobtrusive, let us hope has not passed unobserved; it was passed in the fulfilment of the duties of her station. Fulfilling the exhortation of the apostles, she lived not to herself, but to God, to her family, and her neighbor; nor were any duties so pressing, any demands on her time so urgent, but that she found both the season and the opportunity for acts of kindness and benevolence. To the close of her life we may look with unmingled satisfaction. She died, as who would not wish to die, in the performance of her duty to God, we may almost say in his temple. The last act of her life was one of devotion. When arrested by the messenger of death, he found the voice of prayer and praise yet dwelling on her lips, the peaceful feelings they induce still pervading her soul. Lay this, then, well to heart, and a religious feeling of dependence on God will teach us to apply to ourselves the beautiful prayer of the prophet: "Oh! let me die the death of the righteous, and let my last end be like his."

I have dwelt on this example, from its easy application to ourselves. We have here a character that all may imitate. There is nothing in her useful and exemplary life that is not within the reach of any one who will avail himself, in his struggle with the flesh, of the proffered assistance of God's Holy Spirit; and yet, did all or did many attain to it, how blessed a state would be the world in which we live! How many are there whose advantages are far superior, whose means, whose education, whose knowledge give them far greater facilities of doing good, than were vouchsafed to her, who have not yet turned their talents to the same good account. It is to each, according to his ability, that God gives; but not so the world: the one talent, therefore, no less than the five when well improved, enabled its possessor to enter into the joy of his Lord. The same high prize of our calling awaits us all, and God rewards according to that we have, and not according to that we have not. With the Holy Word of God, and the example of our blessed Saviour, as our guides, the paths of faith and obedience are not so difficult but that the Christian may safely walk in them, and go boldly forward in that narrow way that leadeth to eternal life. It may not be our lot to shine with any dazzling lustre; but the sweet and cheering influences of religious example will lighten our path, and be felt to comfort and embolden, where the brightest lustre will excite only astonishment.

The cheerful and active fulfilment of the duties of our station—I mean not the mere routine of life, but all those duties that lively faith and active charity will suggest to us—even though our means of exertion be limited—is the most valuable blessing we can propose to ourselves in our intercourse with the world, and the fulfilment of that character the Holy Scriptures have drawn for us, of a "disciple indeed." It remains for me to point this example for our warning: "What I say unto you I say unto all," says our blessed Saviour, "watch." And how striking an instance of the urgency of this have we in this event! but a few hours, and she who was full of life, and spirits, and enjoyment, was cold in death; she came to the house of God with joy and praise; she left it with the hand of death upon her; yet happy, indeed, that even in that short space that was allotted her, she was allowed to attune her soul to heavenly things, and to chasten her feelings with devotion. Ours, my brethren, may not be the same happy lot; we may be arrested in the field, or in our labors, or brought to it by the more slow and preparatory progress of disease; but warned by this example, let it be our wisdom, as it was hers, to have our lamps trimmed and our lights burning. It is not the time or the place, but the frame and temperament of mind, in which the hand of death may arrest us. The Christian will be always prepared; and whether found engaged in the worship of God, in the duties of charity, or in the innocent recreations of life, his soul will be equally sanctified by the spirit that pervades it: he will be equally ready, strong in the powerful intercession of his Saviour, to present himself before the throne of God. It would be delightful, indeed, to look forward, and think that our last act should be an act of devotion, that we should be taken up to God, the prayer yet warm on our lips, "that His kingdom might come;" but it is not necessary that it should be so, to cheer us forward in our way. It is the spirit that God sees; and the spirit of the Christian, whatever may be his pursuit, will be always "instant in prayer." To her, indeed, what we are perhaps led to esteem a peculiar blessing, was vouchsafed; she died in God's service.

Let us, then, while learning from her example an awful warning, derive also from it consolation. St. Paul exhorts us, and the whole spirit of our religion confirms us in the assurance, "not to be sorry as men without hope, for them that sleep in him;" while numerous passages and examples of Scripture teach those who may be inclined to lament as men without hope, and to waste in useless regrets that time and force of example which should be far otherwise employed, the manner in which such awful visitations should be received. In the midst of that complicated distress with which Job was visited, we find him blessing God and saying, "It was the Lord who gave, it is the Lord who hath taken away, blessed be the name of the Lord."

When the aged Eli received from the prophet Samuel that severe message from the Lord, that his whole family should be involved in destruction, what is his reply? "It is the Lord, let Him do what seemeth Him good." Again, when David, who had fasted and wept while the life of his child was in suspense, was told that it was indeed dead, he astonished his attendants by rising, putting on a more cheerful countenance, and eating bread. With our ideas of the importance of outward demonstrations of wo, and unchristian lamentations over those who have departed hence in the Lord, we also should be astonished; and yet how beautiful, how full of truth and comfort, is the example and reasoning of the Holy Psalmist of Israel: "While the child was yet alive I fasted and wept; for I said, who can tell whether God will be gracious to me that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." So will every Christian argue, who rightly contemplates death. Those who have gone before us have but preceded us by hours, or days, or it may be years: we must all meet again. Blessed, then, are those who, as our hope is this our sister hath, have "finished their course with joy," and "rest in him who is the resurrection and the life." She has left us only a name, but one which will long beat at many a heart, and with it an example which we shall do well to follow. As an example and a warning, we should lay her fate to heart, it comes endeared to us by every recollection. If as a warning it addresses you, hear it in the words of our Saviour: "What I say unto you I say unto all, watch." If as an example, then again hear his emphatic words: "Go thou and do likewise."

From the same.

BOWING IN THE CREED.

The rubric before the Apostle's Creed simply directs the minister and the people to stand during its repetition, yet it is a very common custom for the minister to turn towards the east while he is repeating it. This cannot be called a violation of the rubric, for no directions whatever are given; it is a reverential custom sanctioned by time, but certainly is not ordained by the rubric. There is a canon, however, which directs all parties, both priest and people, to bow reverentially at the blessed name of our Redeemer when it is named in the creed. It is at the name of Jesus that we are directed to bow, because that is our Saviour's name as man, and which was given him by the angel before conception, and not at the name of Christ, that being his divine office as the anointed of God.

We bow at his holy name to show our firm belief that the *man* Jesus is the Christ that should come into the world to save sinners, which is a convincing proof that our faith is pure; and of our obedience to the apostolic injunction, "that at the *name of* JESUS *every knee should bow*" in heaven, on the earth, and *under* the earth; *i. e.*, in the middle state, paradise, Abraham's bosom, where the spirits of the just rest from their labors, and are in joy and felicity.

Now, although the people in general comply with the laudable injunction, yet the clergy are often deficient in showing a good example. Those of the psuedo-evangelical school absolutely repudiate the custom, and even teach the laity to refrain from giving that visible external sign of what they believe in their hearts and are confessing with their mouths. Their opposition to bowing at the name of Jesus is, as they say, lest they should symbolize with popery, which is a mere pretence, for the papists cross themselves, but do not bow at the name of Jesus. To refrain from bowing at the name of Jesus, but especially to teach men so to do, gives strong reason to suspect that they are not sound in the faith.

A COUNTRY LIFE.

Of all the modes of life which man can pass, a country one is the most innocent, the most serene and peaceful, and, taking every thing into consideration, the most happy. It is the most calculated to promote our moral welfare, our spiritual improvement, and is at the same time most conducive to our physical health. Man was originally intended to pass such a life by his Maker. God, who has created all things, has in a more special manner rendered visible the operations of his Almighty hand in the country.

The different processes of vegetation, the changes of the seasons, and the effects resulting from them, the decay and the revival of nature, the firmament above us, adorned with its innumerable bright and shining lights, the beautiful and verdant surface upon which we walk, enamelled with its flowers of various hues, the feathered inhabitants of the forest, the grove, and the plain, pouring forth their daily concert of joy and delight, these and ten thousand other objects as beautiful, as varied, and as sublime, all attest the existence of that great Being who is above all, and in all, and through all, and by whom all things exist, and stamp in characters of life and light His omnipotence, benevolence, and wisdom. And where, it may well be asked, can these marks of an all-wise and superintending Providence be so well observed or so thankfully acknowledged, as amid the quietness and retirement of a country life?

The dweller in the city is so surrounded by the works of his fellow men, and is so much accustomed to regard the art and skill of the creature, that he is apt to forget, and to his shame be it spoken, to disregard the omnipotence of the Creator. The din of the crowded street, the noise and excitement of the public assembly, the bustle and hurry of commerce and amusement, too often, alas! repress that still small voice within, which, if permitted to speak, would tell us of the great source from whence all blessings flow. But the case is far different in the country. There, every individual, whatever may be his station, is almost insensibly affected by the softening and meliorating influence of the scenes and objects which surround him.

The most humble peasant who pursues his labor in the fields, however unenlightened by education, cannot fail to draw conclusions from the occupation in which he is engaged, favorable to his condition as an accountable being. He cannot cast the grain with his hand over the ploughed field, and watch its progress from a small and tender green shoot until it become a stately plant, ripened for the sickle, without being led sometimes to consider within himself who has given this quickening power to so small a grain, which enables it to grow to a tall stem? When he goes forth to his daily task in the morning, and returns at eventide, he beholds the great luminaries of the sky shining forth in all their brightness and glory: the thunder-storm, the rain, and the sheeted lightning, the torrent descending from the mountain's side, and the snow wreath enveloping all around with its fleecy covering, sights and scenes which he is accustomed to witness at different periods of the year, all these induce him to reflect, and lead up to Him "who hath given life and light to all, who causeth his sun to shine and his rain to fall on the just and on the unjust." But if the uneducated individual, who earns his bread by the sweat of his brow, is liable to be so affected by the scenes and operations of nature, how much geater will be the effect produced upon the educated man, who has had his feelings and sensibilities heightened, and his powers of observation drawn forth and improved by intellectual culture!

We are told in holy writ that Isaac went forth to meditate at eventide. We cannot doubt but that the subject of his meditations was the goodness, the benevolence, and the wisdom of God, as displayed in the works of the creation. And who is there who possesses a cultivated mind, and heart attuned to feeling, who does not sometimes experience a wish to imitate the example of the patriarch of old, and go forth and reflect amidst the quiet and silence of the country? Who is there who has not felt disposed, at one period or other in his life, to withdraw from his usual occupation, and it may be even from the society of his own household, to separate himself for a brief space from this world and its concerns, and to allow his thoughts to fix themselves on higher, and purer, and holier things?

But there are seasons of the year, when this desire of which we have spoken comes over the mind with greater power than at others. In the freshness and genial air of a spring morning, when vegetable life is again bursting forth—in the brightness of a cloudless summer's day, when the whole atmosphere is perfumed with sweets, and the eye as well as the ear is saluted with sights and sounds of happiness and joy—in the mild and sober glories of a serene autumn afternoon, that sweet season which has been so beautifully described as the "Sabbath of the year,"—who has not at such seasons as those felt a train of new and unknown sensations pass through his mind, purified from all taint of earthly dross, which raise him for the time above this nether world and its perishable concerns, make him forget that he is a child of earth, and tell him, in characters which can never be effaced, that he is an inheritor of heaven? Who has not at such time felt his heart lifted up to the Maker and Giver of good, and experienced a more humble gratitude for Divine mercies, a more unhesitating belief, a more unquestioning faith in the truth of revelation? Who has not returned from such meditations as these, to his former occupations, a wiser, a better, and a happier man?—*Church of England Quarterly Review.*

HOW TO REGARD A WICKED MINISTER.

The personal wickedness of any man who is lawfully called to the ministry, and employed therein, does not render his ministry ineffectual; nor, if his teaching be sound and orthodox, is his own contrary way of living a good reason to reject his teaching, or an excuse for not observing and obeying his good directions. A vicious person should not indeed be admitted to the ministry,—that's readily granted; and if being in the ministry, and admonished to amend his life, he neglects to do it, there is no question but that he ought to be removed from it as soon as it may be done in a lawful way: but this is properly the care of Church-governors, not of the people; and every regular proceeding of this nature must be a work of deliberation and time; if therefore this be not done, and till this can be done, I say that the offence which he gives by his life is not a reasonable ground to the people of separating from his communion; for still he is a pastor, if lawfully called; still he is their pastor till lawfully removed. And though it be an objection to him as a man, and much more as a minister, that his life is not answerable to his preaching, yet this is no objection to the truth of his doctrine: nay, rather it may be thought a probable argument that it is true, and that he himself believes it to be so; for what else but the force and power of truth could ever make a man preach so constantly as he does against himself? 'Tis no objection, therefore, to his ministry, that he lives not as he preaches; but it would be an unanswerable objection to it, if he should preach as he lives. That he lives not as he preaches, is therefore a good reason why the people should not follow his example; but 'tis not a good reason why they should not regard his preaching; for he may be a very bad man, and yet not a false prophet.—*Bishop Blackall.*

THE RIGHTEOUSNESS OF CHRISTIANS.

The matter which is here required, is certainly very great; for it is to be more righteous than the Scribes and Pharisees; more holy than the doctors of the law, than the leaders of the synagogue, than the wise princes of the sanhedrim; more righteous than some that were prophets and high-priests, than some that kept the ordinances of the law without blame; men that lay in sackcloth, and fasted much, and prayed more, and made religion and the study of the law the work of their lives: this was very much; but Christians must do more. * * * They did well, and we must do better; their houses were marble, but our roofs must be gilded and fuller of glory. But as the matter is very great, so the necessity of it is the greatest in the world. It must be so, or it will be much worse: unless it be thus, we shall never see the glorious face of God. Here it concerns us to be wise and fearful; for the matter is not a question of an oaken garland, or a circle of bays, and a yellow riband; it is not a question of money or land, nor of the vainer rewards of popular noises, and the undiscerning suffrages of the people, who are contingent judges of good and evil; but it is the great stake of life eternal. We cannot be Christians, unless we be righteous by the new measures: the righteousness of the kingdom is now the only way to enter into it; for the sentence is fixed, and the judgment is decretory, and the Judge infallible, and the decree irreversible: "For I say unto you," said Christ, "unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."—*Bishop Jeremy Taylor.*

PLEASURES OF THE OLD.

But is the old man, it may be asked, to have no pleasure? His summer is gone, it is true; but is the winter to come upon him with nothing but gloom? Pleasure, did you say? Yes; the old may have the sublimest pleasure, if grace but rule in the heart. A cheerful old man is always a gratifying sight, cheering us forward amidst a troublesome world to go on our way rejoicing. But let him be cheerful, not from carnal thoughtlessness, which too many are, but from spiritual principle. Let this cheerfulness be, not the noisy crackling of a momentary impulse, but the mild and steady warmth of a settled piety. Let it be the joy of a heart reconciled to God the Father in Christ the Son. Then, though winter is come to him, yet the winter of age has its comforts, as well as the winter of nature around us. The aged Christian has had enough of the world and its noise and bustle. If he fills his cup with its waters now, it is from the gentle stream, and no longer from the torrent. He shuts out, as far as is consistent with the duties of his station, the vain distractions of earthly business; he draws more closely around him his domestic ties; he composes his mind by prayer; he keeps his eyes fixed on the promises; he knows on whom he has trusted, and on what rock he has built his house—viz., on the rock of the atonement: and in the discharge of every social and Christian requirement, he is desirous of making his calling and election sure, and to show to his family and friends the power of God unto salvation, and the comforts of religion, through grace, in blotting out sin and building up a scriptural assurance of pardon and peace. Like a weary traveller he is coming gently and thankfully to his home and resting-place. Like the sun in the firmament, he is declining venerably, after his worldly course, into the ocean of eternity, "in sure and certain hope" of rising again to perpetual day.—*Rev. E. Scobell.*

SELECT SCHOOL FOR BOYS,

ULSTER, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $200 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College.

A resident assistant is employed to teach the Modern languages, for which there will be no additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.

May 23, 1840.—tf

JUST RECEIVED,

BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.

March 28. tf

BISHOP McILVAINE ON JUSTIFICATION.

JUSTIFICATION BY FAITH, a Charge to the Clergy of the Diocese of Ohio, with an Appendix, by the Rt. Rev. C. P. McIlvaine, D. D. Also, by the same author, "The Origin and design of the Christian Ministry," a sermon, published by request of the students of Kenyon College. Also, a few copies of a sermon by the same prelate, entitled "The Apostolical Commission," preached at the consecration of Bishop Polk. For sale by

SWORDS, STANFORD & CO.

July 2.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

TO THE CLERGY.

D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of THEOLOGICAL BOOKS which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols. 8vo; Bloomfield's Critical Digest Sacred Annotation on the New Testament, 8 vols 8vo; Bogue and Bennett's History of Dissenters, vols. 8vo; The Works of Bishop Horne, 4 vols 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo, The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermeneutics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock, &c., &c. May 2—tf

VALUABLE RELIGIOUS WORKS.

BURTON'S History of the Christian Church.
Dorr's Churchman's Manual.
Melvill's Sermons, 2 vols.
Burgess' Version of the Book of Psalms.
M'Ilvaine's Select Family and Parish Sermons.
Bingham's Christian Antiquities, abridged by Dr. Henry, 1 vol.
Whewell's Discourses on the Foundations of Morals
Henry's Essays in Morals.
Wordsworth's Ecclesiastical Biography.
Bush's Scripture Illustrations.
Macknight on the Epistles.
Paley's Works.
Newton on the Prophecies.
Clarke's Succession of Sacred Literature.
Butler's Analogy.
Bishop Horne's Commentary on the Psalms.
Leighton on the Creed.
Scripture Treasury.
Hebrew Bible.
Polyglot Bible. Oxford Bibles.
Bibles and Prayer Books of various kinds

Just Published.

Tracts for the Times, vol. 2, part 1.
Hook's Call to Union.
Pusey's Letter to the Bishop of Oxford.

CHARLES HENRY,
May 2—tf 124 Fulton street.

JUST PUBLISHED AND FOR SALE,

THE DICTIONARY OF THE CHURCH, (a new and revised edition,) by the Rev. William Staunton.
Tracts for the Times, vol. 3d.

CHARLES HENRY,
May 9. 124 Fulton. st.

PUBLISHED, AND FOR SALE BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

DEPOSITORY, No. 28 ANN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,		$4 00
Prot Epis S S Books, No. 1, per hundred,		1 75
" " " " 2,	"	2 00
" " " " 3,	"	2 75
" " " " 4,	"	5 50
Questions on the S S Books,	"	6 50
First Truths,	"	3 00
Catechism No. 1, (Scripture Catechism,)		1 75
Catechism No. 2, (Catechism broken into short questions and answers,)	"	3 00
Catechism No. 3, (Catechism enlarged by Bish. Hobart,) stiff covers,	"	12 50
Catechism No. 4, (by Cuming,)	"	6 00
Lloyd's Catechism on the Evidences of the Bible,	"	4 00
Church Catechism,	"	1 50
Manual of Short Prayers for Children,		2 75
Duty to God,	"	0 50
Church Primer,	"	1 75
Sunday-school office of devotion,	"	3 00
Sunday-school Psalms and Hymns,		8 00
Harmony of the Creeds,	"	3 00
Questions on the Book of Common Prayer,		3 00
Collects from the Prayer Book,	"	3 00
Questions on the Collects,	"	11 00
Catechism on the Collects,	"	36 00
Epistles and Gospels from the Prayer Book,		10 00
Questions on the Epistles and Gospels, 2 parts,		11 00
Bible Companion, 2 vols.,	"	60 00
Quest. on St. Matthew, part 1, stiff covers,		12 50
" " 2,	"	12 50
" " 3,	"	12 50
" The Acts, 1,	"	12 50
" " 2,	"	12 50
" " 3,	"	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY, 63 vols. 18mo.—nett price 20 cents each.

The JUVENILE LIBRARY, 5 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to
JOHN W. MITCHELL, Treasurer,
Union Depository, 28 Ann st.

New York, May 1, 1840.

MRS. LINCOLN PHELPS' INSTITUTE

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, on the 4th of May next.

April 6, 1840. tf

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.

Just published and for sale by CHARLES HENRY,
Feb. 8. 124 Fulton st.

THE CHURCHMAN

Is published for the Proprietors, by JAMES A. SPARKS, No. 124 Fulton-street, at Three Dollars per annum, in advance.

☞ No subscription will be discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D. D.	Portsmouth, N. H.
Charles Stimpson, jun.	Boston, Mass.
Charles Burnett, jr.	Providence, R. I.
Joseph Waite,	Burlington, Vt.
Frederick Sill,	Middletown, Con.
Sidney Babcock,	New Haven, "
A. R. Park,	Hartford, "
Joseph C. Sistare,	New London, "
W. C. Little, Esq.	Albany, N. Y.
Z. Clark,	Troy, "
Alexander Walsh, Esq.	Lansingburgh, "
David C. Neefus, P. O.	Hudson, "
Ira Dubois, Esq.	Catskill, "
William Purdy,	Newburgh, "
Thomas C. Miller,	Auburn, "
S. Barnard,	Buffalo, "
F. T. Parsons,	Goshen, "
A. S. Green, Esq P. M.	Watertown, "
R. S. H. George, Bookseller, 26 South Fifth street,	Philadelphia
Archibald M'Elroy,	do.
D. Brunner,	Baltimore, Md
J. Biscoe, Post Office,	Chaptico, "
Rev. S. C. Davis,	Charlotte Hall, "
Wm. W. Johnston, Esq., P. M.	Princess Ann, "
Bell & Entwistle,	Alexandria, D. C.
George Rowland, Esq.	Norfolk, Va.
A. E. Miller,	Charleston, S. C.
Rev. E. E. Ford,	Augusta, Ga.
Ruffin Smythe,	Randolph, Tenn.
Rev. J. T. Wheat,	Nashville, "
John W. Jones,	Louisville, Ky.
Arius Nye,	Marietta, Ohio.
Lewis Handerson,	Cleveland, "
Henry H. Hoffman, Post Office,	Quincy, Ill.
P. E. Demill, Esq	Detroit, Michigan.
Rev. Samuel R. Crane,	Niles, "
Thomas Peters,	St. Louis, Mo
Brevoort Butler,	Natchez, Miss.